

The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor.

"NO UNION WITH SLAVERHOLDERS."

EMILY ROBINSON, Publishing Agent.

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should be addressed to MARIUS R. ROBINSON, Editor,
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THE BUGLE.

Letter from Joseph Barker.

THE BIBLE AND SLAVERY.

MY DEAR FRIEND: With your permission
I will by leave your readers, a few remarks
on the letters of Mr. and Mrs. Wilson.

And, first, I had no desire to cause division
among the abolitionists by my letter of
October last, but simply to show, how abolitionists
of opposite sentiments, both on political
and theological, might work together. After
referring to different parties, or parties
holding different opinions, among the friends
of the slave, I added, "So far as I can, I
will work with them all; they will work with
me." I then proceeded to show in how many
ways abolitionists of differing opinions might
work together, provided each one were dis-
posed and able to allow to his brother the
liberty which he desired for himself. I stand-
ing views of the Bible and of political
action, for the sake of illustrating this point,
and for the purpose of inducing others to
adopt my views, or of bringing on a dis-
cussion respecting them. I am sorry that
Mr. and Mrs. Wilson, should have written as
they did not understand my letter. On
referring to my letter, I am rather astonished
that they should have thought it their duty
to find fault with it.

That they should differ from me in opin-
ion, was natural enough; but that they should
think it wise in me to state my opinions,
especially in the way I did state them, seems
somewhat unaccountable. Perhaps Mr. and
Mrs. Wilson will not think it amiss, if I re-
quest them to read my letter again. If they
will do so, they may perceive, I think, un-
less they are more intolerant than I would
like to believe them, that I could not have
written more suitably or appropriately.

Secondly, I have no desire to occupy your
columns with a discussion, on the teachings
and merits of the Bible; but as Mr. and Mrs.
Wilson have made several remarks on this
subject, and appealed to me for an answer;
it might seem disrespectful, and subject me
to misconception in other ways, if I were
not to answer their appeal. With your per-
mission, therefore, I will briefly reply to
their remarks. That I may take up as little
of your paper as possible, I will put the mat-
ter in the form of a dialogue.

WILSON.—We would expect all believers in
the Bible, according to your graphic descrip-
tion of its contents, "Are slaveholders liars,
and adulterers?"

BARKER.—I answer, first, I gave no descrip-
tion of its contents. I merely referred to a
portion of its contents, on one particular sub-
ject. But, secondly, many of the believers of
the Bible, are slaveholders, liars and adulter-
ers, as you know. And many of them think
themselves justified in being such, by portions
of the Bible. Thirdly, those who think
slaveholding, lying, adultery and polygamy
wrong, do, generally, regard great portions
of the Bible, as set aside by the better teach-
ings of Jesus.

WILSON.—People are not generally better
than their moral standards?

BARKER.—They are. You are yourselves
better than your moral standard. Believers
in the Divine authority of the Bible, are very
generally better than their moral standard.
They have worthier ideas of God, of duty,
and of humanity; and they have correcter
views of astronomy, geography, zoology, his-
tory, geology, and on the subjects of witch-
craft, divination, necromancy, magic, demon-
iac possessions, and on a hundred other
subjects, than the writers of portions of the
Bible had.

WILSON.—People are frequently a great
deal worse than their standards?

BARKER.—They are both better and worse
at the same time. Men's moral and theo-
logical standards, are generally, and perhaps
always, inconsistent with themselves. This
is the case with the Bible. The different
portions of the Bible, teach different and even
opposite doctrines, both with respect to God
and Providence, to duty and immortality.
Look at Christ's sermon on the mount. "It
is said by them of old time, 'an eye for an
eye,' &c., 'but I say unto you, resist not evil,'
&c. One Bible writer says, 'Be circumcised,'
or be cut off; another says, 'Circumcisi-
on is nothing, and uncircumcision is not.

ing? I could produce a thousand contradic-
tions and inconsistencies from the Bible.
Now it is impossible for people who have a
contradictory standard, either to fall below
it, or to rise above it, in every thing. People
with a contradictory standard, will both fall
below it and rise above it. The Jews, the
Roman Catholics, the Church of England
people, the Methodists, believers and unbel-
ievers; Pagans, Mahometans, and Miller-
ites, all rise above their standards, in some
things. Nations, too, are continually rising
above their legal standards. By their growth
in knowledge and virtue, they make their
foolish and mischievous laws a dead letter,
and in time abolish them altogether. Peo-
ple are frequently better than their stand-
ards without knowing it. They imagine
their standards to be better than they are.
They give them a higher meaning than their
authors ever dreamed of. People do this
with the Bible. Passages which represent
God as a man, which speak of him as walk-
ing, talking, eating, drinking, resting, and
which attribute to him ignorance, partiality,
injustice and cruelty; they regard as figural-
tive, when the truth probably is, that the writ-
er of the passages meant exactly what he
said.

WILSON.—Are the atrocious principles you
denounced taught in the decalogue?
BARKER.—No; but there is nothing in the
decalogue against any of those crimes, ex-
cept adultery, and it is doubtful whether the
author of the decalogue used the word adul-
tery in the sense in which we understand it.
Though David is blamed for his seduction of
Bathsheba while her husband was living, he
is never charged with adultery for having
more wives than one. Yet you would con-
sider a man as an adulterer, and so would
the laws of the country, who should take a
number of wives at a time.

WILSON.—The fundamental principles of
the Bible are contained in the ten command-
ments.
BARKER.—So you have been taught, no
doubt; but it is not the truth. I cannot stay
to report all your errors and mis-statements,
at full length; but give me an opportunity of
doing so in a public meeting, and I will do it
with pleasure.

WILSON.—It is the principles of a Book by
which we are to judge of its character, and
not the lives of its votaries?

BARKER.—Very true. What is the rule by
which I judge the Bible? If it praise a man
who holds slaves, &c., who has children by
his slaves; if it speak of such a man as a
friend and favorite of God, without giving a
single hint that in holding slaves, and having
children by them, he was doing wrong, it
sanctions slavery in the most effectual man-
ner possible. And this the Bible does.

WILSON.—That the Old Testament Patri-
archs were not perfect, we admit.

BARKER.—But the Bible never admits any
such thing. Though it represents them as
slaveholders, adulterers and liars, &c., it
never speaks of them as imperfect. It tells
us that God visited them, talked with them,
entered into covenants with them, interferred
with the course of nature to bless and distin-
guish them, but it never says that in telling
lies, committing adultery, and holding slaves
they were doing anything wrong. You rise
above your moral standard, when you speak
of the Patriarchs of the Old Testament as
imperfect.

WILSON.—They were vastly superior to
their heathen neighbors at that period?

BARKER.—Where is your proof? The Bi-
ble gives none. It gives proof to the contrary.
Read the story respecting Abraham and
Abimelech in the twentieth chapter of Gen-
esis, and then tell me whether the chosen
Patriarch or his heathen neighbors, appears
to the greatest advantage. And read the
story of Lot, surnamed the Righteous, as
given in the nineteenth chapter of Genesis,
where he is represented as offering his vir-
gin daughters as victims to the lusts of his
neighbors, and tell me whether the worst of
his heathen neighbors could be guilty of any
thing more horrible or more unnatural.

WILSON.—Where did you get your knowl-
edge of the moral attributes of God, but from
the Bible?

BARKER.—I cannot exactly tell you, but the
Bible says, that the Heavens declare the glo-
ry, or reveal the attributes of God,—that the
invisible things of God are clearly seen in
the things which are visible,—that God is
seen in his works. And if God is not known
by the deeds he does, how can he be known?
If men are known by their works, why not
God? How did men gain a knowledge of
God's moral attributes before the Bible was
written? How did Moses, Job and Abraham,
gain their knowledge of the moral attributes
of God? If the Gentiles, who never heard
of the Bible, had no means of obtaining a
knowledge of God's moral attributes from
other sources, how is it that the Bible tells
us that for their ignorance of God, they were
without excuse?—Rom. 1. Nevertheless, I

acknowledge myself indebted to portions of
the Bible for much that is good.

WILSON.—Mr. B., you never read the whole
of the Bible; you have never radically inves-
tigated it; if you did, you are a most flagrant
calumniator of its principles.

BARKER.—Very easily said; but the proof
friends; the proof; where is that? Do you
not know that it requires neither knowledge
nor virtue, but only rage and rashness, to
make such statements?

WILSON.—Beware, lest you are rushing up-
on the thick bosses of Jehovah's buckler.

BARKER.—So you think a man who regards
the Bible as imperfect, who believes that por-
tions of it teach falsehood, and sanction vice,
must be an enemy of God. I do not envy
you your opinions. I have a better opinion
of God myself, than to think that he will
punish men for freedom of thought, even if
such freedom should lead men into error.
Jehovah is more likely to be displeased with
you, for making him answerable for the im-
perfections, the errors, the follies, the con-
tradictions, the crimes of ancient writers,
who lived in ages of darkness and savagery,
than with me. If God were as sensitive, as
impatient of misrepresentation, as you ap-
pear to think him, I should tremble for those
who represent him as the author of the Bi-
ble.

WILSON.—We recommend you to take
some lessons from Mr. Garrison on this sub-
ject.

BARKER.—Does Garrison consider God an-
swerable for all that is to be found in the
Bible?

WILSON.—He can find passages in scores to
give scathing rebukes to this guilty nation
for its slaveholding.

BARKER.—Can he find any passages which
say that it is wrong to hold slaves? Can
you?

WILSON.—You are the first person we re-
collect representing Jesus as favoring slave-
holding.

BARKER.—Are you sure you recollect me
saying so? You are not the first person I
recollect misrepresenting a brother's state-
ments.

WILSON.—Both Jesus and his Apostles de-
nounced the constituent parts of slavehold-
ing.

BARKER.—Are you sure? What are its con-
stituent parts? How many of them are
there?

WILSON.—When Christianity got the as-
cendency, slavery declined.

BARKER.—How has it been in the United
States? Were not the Pilgrim Fathers
Christians? I suppose you are aware they
were slaveholders, and that they considered
themselves justified in holding slaves by the
Bible, and even by the New Testament it-
self. Did not slavery revive with that re-
vival of Christianity called Protestantism, which
set up the Bible as the only rule of faith and
practice?

WILSON.—The precept, "Whatsoever ye
would that men should do unto you, do ye
even so to them," would be sufficient for its
condemnation.

BARKER.—Are you sure of that. Would
that principle condemn holding criminals as
slaves? And suppose it would, are you sure
that Jesus and his Apostles saw the bearing
of that precept on slaveholding and punish-
ment? Are you not aware, that people fre-
quently announce great principles, without
perceiving their bearing on existing institu-
tions or prevailing customs? Men are not
always hypocrites when they teach and prac-
tise things inconsistent with their leading
principles.

WILSON.—We cannot possibly labor with
any who would endeavor to destroy our be-
lief in the Bible.

BARKER.—Well; there is no compulsion.
I could labor with any one for a good object.
How would you do with Jesus? Jesus en-
deavored to destroy people's belief in portions
of the Bible.

WILSON.—When you have done away with
the Bible, you propose to adopt the United
States Constitution, as a pure anti-slavery
document, and as a suitable instrumentality
for the abolition of slavery.

BARKER.—When have I proposed any such
thing? Will men never learn to be just to-
wards those who differ from them?

WILSON.—The Bible says, "He that steal-
eth a man, and selleth him, or if he be found
in his hand, he shall surely be put to death."
Exod. 21—16.

BARKER.—This cannot be intended to con-
demn or prevent slavery, nor even the slave-
trade, for in the very same chapter we read
the following: "If thou buy an Hebrew ser-
vant, six years he shall serve; and in the sev-
enth he shall go out free for nothing. And
if a man sell his daughter to be a maid-ser-
vant, . . . to sell her to a strange nation
he, [the master] shall have no power." Ex-
od. 21—1—8. Then read the following from
Leviticus, 25—44—46: "Both thy bondmen
and thy bondmaids, which thou shalt have,

shall be of the heathen that are round about
you; of them shall ye buy bondmen and
bondmaids. Moreover of the children of the
strangers that do sojourn among you, of them
shall ye buy, and of their families that are
with you, which they begat in your land;
and they shall be as your possession. And ye
shall take them as an inheritance for your chil-
dren after you, to inherit them for a posses-
sion; they shall be your bondmen for ever;
but over your brethren the children of Israel,
ye shall not rule one over the other with rig-
or." It is plain that your view of the passage
in Exod. 21—16, about stealing men is not
the true one, unless you acknowledge con-
tradictions in the same chapter. What my
opinion of the meaning of the passage is, I
need not tell you at present; but it certainly
does not condemn the practice of buying and
selling men and women, nor the practice of
holding men and women as property, nor even
the practice of ruling them with rigor.

WILSON.—The law of Moses passes the sen-
tence of death on every slaveholder of the
United States.

BARKER.—Where? Our opinion is, that in
effect, though not in words, it authorizes
Americans to buy and sell people of their
own race, and to hold them in bondage six
years, and allows them to hold people of
other races as slaves, and even as property
forever. It may not be amiss to refer you to
the version of the man-stealing law given in
Deuteronomy, 24—7. "If a man be found
stealing any of his brethren of the children of
Israel, and maketh merchandise of him, or
selleth him; then that thief shall die." Here
you see the prohibition is limited to the steal-
ing of Hebrews.

WILSON.—It is obvious that the law of Mo-
ses did not recognize man as property.

BARKER.—It is obvious that it did.

WILSON.—The servitude under the Old
Testament was evidently a voluntary contract
for an equivalent.

BARKER.—It was evidently no such thing.
Please read Leviticus, 25—44—46. Again
there is nothing said about an equivalent even
in the case of Hebrew servants.

WILSON.—We hear of the Jews buying ser-
vants, but we never hear of them selling any,
nor a third person named in the contract.

BARKER.—Are you willing to hear of any
such thing? If so, please listen to the fol-
lowing: "If a man sell his daughter to be a
maid-servant, &c. Exod. 21—7. In verse
8th the master is forbidden to sell his maid-
servant to a strange nation; but he is not for-
bidden to sell her to one of his own people.
In Exodus 23—1—3, we have the following:
"If a man shall steal an ox, or a sheep, and
kill it, or sell it; he shall restore five oxen
for an ox, and four sheep for a sheep. If he
have nothing, he shall be sold for his theft."
There are other passages which show to my
satisfaction that the law of Moses allowed
the Jews both to go and steal men and wo-
men from their own country, and to sell them,
except when the captors had used their
stolen ones as wives. Read Leviticus 25—
44—46.

WILSON.—What means had Abraham, Isaac
and Jacob of retaining such hosts of involun-
tary servants?

BARKER.—1. Does some one say they had
large hosts of them? 2. Is it impossible for
the many to be kept in bondage by the few?

WILSON.—You proclaim an exterminating
war against the Bible.

BARKER.—No; I simply wish to correct
people's notions respecting it. I would not
exterminate a word of it.

WILSON.—In our view, your plan is wick-
ed.

BARKER.—Well, think and let think. Some
think your plan very wicked. I should think
it wicked myself, if I believed certain por-
tions of the Bible.

WILSON.—Your plan would make the in-
spiration of the Bible the leading question.

BARKER.—Nothing of the kind.

WILSON.—The reputation of the Bible has
in no instance been the means of emancipa-
tion, but the reverse. Witness the horrible
tragedies perpetrated by the French Revolu-
tionists.

BARKER.—The French Revolutionists of
1848 abolished slavery in all the French
Colonies, did away the punishment of death
for political offences, proclaimed the free-
dom of the press, established a Republican
Government, &c. The first French Revolu-
tionists effected numerous reforms of the
most important character, the advantages of
which the people of France are enjoying to
this day. You speak of the French Revolu-
tionists on hearsay, I fancy; on hearsay of
the most untrustworthy character.

WILSON.—The Bible is the most peaceful
Anti-Slavery document extant, and has been
the means of emancipating millions from
slavery.

BARKER.—What is it doing now in the
South? It is commanding servants to be
obedient to their masters, with fear and trem-
bling. It is commanding them to obey their

masters in all things. It is exhorting them
to count their masters worthy of all honor; to
please them well in all things; not answer-
ing again; to be subject to their masters with
all fear; not only to the good and gentle, but
also to the froward. To the masters it says
not a word about emancipation, nor even
about instruction. It is teaching the peo-
ple of the States generally, to obey their
rulers; to submit to every ordinance of man,
for the Lord's sake. It is telling them, that
whosoever resist the powers that be, resist
the ordinance of God, and shall receive to
themselves damnation. It even says, in the
face of the enactment and enforcement of
the world-wide notorious and infamous Fug-
itive Slave Law, and a number of other
most iniquitous enactments, and atrocious
prosecutions, "that rulers are not a terror to
good works, but to the evil;—that if we do
that which is good, we shall have praise of
the same. It is supporting tyranny, priest-
craft and slavery, both in Europe and Amer-
ica. I will continue to do so, so long as it is
generally regarded as a Book of Divine Au-
thority. That the Bible has many things in
it in favor of liberty and fraternity, I know;
but they are rendered of little or no effect by
the passages in favor of domestic and political
tyranny, and ecclesiastical and civil serv-
itude.

WILSON.—Infidels have cavilled at the Bible
on the account of it establishing the brother-
hood of the whole human family.

BARKER.—When? Where? I never heard
of such a thing before. If you want the
chapter and verse for what I say in the last
paragraph but one, see Eph. 6—5. Col. 3—
22. 1 Tim. 6—1. Titus, 2—9. 1 Peter,
2—18. 1 Peter 2—13. Titus 3—1. Rom.
13—1—7.

As Mr. and Mrs. Wilson insinuate that I
may be blinded to the true meaning of the
Bible by a depraved heart, it may not be
amiss to give your readers a quotation from
Alexander Cruden, a man of unquestioned
piety, and entirely out of the way of the in-
fluence of prejudice on the subject of slavery,
to show how he understood the Mosaic law.
You may find the passage in his celebrated
concordance, under the word SERVANT. It
is as follows: "Servant is taken, first, for a
slave. The Hebrews had two sorts of ser-
vants or slaves. Some were strangers, either
bought, or taken in the wars; and their
masters kept them, exchanged them, sold
them, or disposed of them as their own goods,
Lev. 25—44—45, &c. The others were He-
brew slaves, who, being poor, sold themselves,
or were sold to pay their debts; or were de-
livered up for slaves by their parents, in cases
of necessity. This sort of slaves continued
in slavery but six years, &c."

I quote this passage simply to show, that
believers in the Divine Authority of the Bible
may interpret its laws on the subject of
slavery as I do.

My Dear Friend, I am sorry thus to in-
trude on you and your readers; but Mr. and
Mrs. Wilson's letter seemed to render this
Communication necessary. Hoping it will
do no harm either to you or to the cause so
dear to you.

Remain yours very respectfully,
JOSEPH BARKER.
MILBROOK, KNOX CO., O., Jan. 12, 1852.

Dr. Adam Clark's Views of Slavery.

Dr. Clark, in commenting on the 6th verse
of the 5th chapter of Isaiah, uses the fol-
lowing language:

"How can any nation pretend to fast or
worship God at all, or dare to profess that
they believe in the existence of such a being,
while they carry on what is called the Slave
trade; and traffic in the goods, blood, and bod-
ies of men. O ye most flagitious of knaves,
and worst of hypocrites, cast off at once the
mask of religion, and deepen not your endless
perdition by professing the faith of our Lord
Jesus Christ, while ye continue in this traf-
fic."

Brief Facts in American History.

- 1639. First American Printing Press.
- 1704. First American Newspaper.
- 1732. First Lodge of Free Masons.
- 1771. Streets of Boston first lighted.
- 1782. First American 74 gun ship.
- 1797. First Turnpike Corporation.
- 1801. 290 Newspapers in U. S.
- 1804. Middlesex—first large canal.
- 1807. First Steamboat on the Hudson.
- 1810. 359 Newspapers in U. S.
- 1815. First Steamboat in the West.
- 1825. Erie Canal Completed.
- 1826. Am. Tem. Society instituted.
- 1834. 1265 Newspapers in U. S.

A Little Gem.

There's not a heart, however rude,
But hath some little flower
To brighten up its solitude,
And scent the evening hour.
There's not a heart however cast,
By grief and sorrow down,
But hath some memory of the past,
To love and call its own.

Kossuth's Wants.

Kossuth has now distinctly presented the
two objects he has in view, in his efforts in
this country. First, "intervention for non-
intervention." Second, contributions for the
purchase of arms. The following extract
from his speech at Harrisburg, presents this
latter question without concealment or equiv-
ocation:

Romany has lost its prestige in France,
Germany, Italy, Austria and Hungary. Both
parties equally recognise that the time has
come when the struggle of principles must
be decided. Absolutism or republicanism—
the Czar or the principles of America—there
is no more transaction, no more truce possi-
ble. The two antagonistic principles must
meet upon the narrow bridge of a knife edge
breadth, cast across the deep gulf ready to
swallow him who falls. There is no giving
way—there is no turning round possible.
He who would give away to his enemy would
fall into the yawning gulf himself. He who
would turn round would be pushed down by
his enemy pressing in his rear. It is a strug-
gle for life and death.

That is the condition of the European
continent in general. A great, terrible, bloody
revolution is unavoidable. That is known
and felt by every one. And every sound
man knows equally well that the temporary
success of Louis Napoleon's usurpation made
but the terrible crisis more unavoidable yet.
Ye men of 'peace at any price,' do not shut
willingly your eyes before the finger of God
pointing to the great, blood-stained, upstart,
written with gigantic letters upon the sky of Europe.
Despots never yield to justice, and mankind,
inspired with the love of freedom, will not
yield to annihilation cowardly. Peace is
impossible. Nobody can stop the wheels of
destiny.

It would be a mistake, terrible in its con-
sequences, to believe that if I should fail in
my mission here, and if the United States
should remain indifferent, then no revolu-
tion would break out on the European con-
tinent. That is an unavoidable necessity
which no power on earth can avert. Should
even the United States not only remain in-
different, but with all their immense power
even side with the despots of the world, that
the church and people of Europe may not
be disturbed, which the United States of
course could never do, even that could not
prevent a revolution in Europe. Hungary,
Austria, Italy and Germany would fight, be-
cause the combined power of the world.
They would fight, even with the certainty
of death; because there is a condition in the
life of nations, when oppression is more late
than death is feared.

No, gentlemen, the success of my mission
here can insure the victory of freedom; can
prevent torrents of martyr's blood; can shor-
ten the catastrophe of impending war; and
bring restoration to solid peace. But be sure,
the certainty of the European revolution is
not in the slightest manner depending upon
my good luck here, and your generous sup-
port; as also my failure here, would not for
a single week retard the outbreak of that hur-
ricane, the seed of which is already per-
ceived in the very air.

Well, the question rushes instinctively to
the mind, "But has Hungary—have the other
oppressed nations of Europe—a chance
for success?" The Revolution being un-
avoidable, even were there no chance for suc-
cess, that question is, in my opinion, pretty
indifferent in respect to what course this
your great Republic, may be pleased to adopt;
because, if a greater the means and chances
of absolutism were, the greater chances has
the cause of humanity to your operative
sympathy. A just cause, sufficiently strong
to itself, requires no support. He may well
disparage from feeling interested in the
struggle of a man of whom we have no doubt
that he is sure of victory. To want sym-
pathy and support in a just cause, is precisely a
claim more to sympathy and support.

Should we, meeting with no support here
such as your glorious Republic in its public
capacity and your generous citizens in their
private capacity can afford, without jeopard-
ing your own welfare and your own inter-
est (and to be sure it never came to my mind
to do so more)—should we, meeting with no
support here, be crushed again and absolu-
tism consolidate its powers upon the ruins
of murdered nations, I indeed, gentlemen,
cannot forbear to believe that it would be-
come a historical reproach of conscience,
lying like an incubus upon the breast of the
people of the United States from generation
to generation. I mean that idea, that had
you not withheld that support which you
were able to afford in time consistently with
your own interest. Hungary perhaps would
be a free, flourishing country, instead of be-
ing blotted out from the earth; and Europe
were perhaps free, and the absolutist tyr-
anny of the despots were swept from the
earth.

"But suppose your protestation should not
be respected by Russia, is it indeed true that
the United States could not make it respected
without having to go to war? Are there no
other means of giving practical meaning to
your protestation than a war? Let me only
suggest one hint. Suppose the United States
declare, that in regard to such a power which,
by armed intervention in the domestic con-
cerns of any nation violates the laws of na-
tions, that act of the Congress which we
might term the "Neutrality Law," is not to
be considered to exist—suppose this single
sanction added to your protestation, and
judge by your generous feelings if I am
wrong confidently to hope that the people of
the United States, in private capacity, would
soon settle the account of all oppressed na-
tions with all the Czars of the world. That
is my confident belief, and I have indeed
good reason for it.

And think only of the Black Sea, and of
the land of Odessa, Sebastopol, Cronstadt,
Peterburgh! No! Russia will not dare to
interfere if you protest. And if they shd:ld

only help me, generous people of America, to have some money to provide for my brave countrymen, that they may have something better to fight with than their own nails, and you will soon see 400,000 Hungarians raised in resolute attitude, calmly shouting out, "Russia, come on."

Oh, had I possessed arms to arm the hundred thousand of volunteers, eager to fight for freedom and fatherland, not even the surrender of Gorge would have broken our brave Hungary. But we were secluded from the world. Races, then hostile to us, stood between us and the Adriatic, and the hesitation of Turkey admitted the Danube to be locked up from us. When hostile races then stood, friends now stand; and if your generous encouragement helps only a little on the way, friendly resolutions will be found where wavering hesitation ruled.

Gentlemen, I, in my condition, am induced to value everything, even money, by the muskets and swords it will procure. That is my test as the camel is to the Arab. Well, there are in Pennsylvania, probably, 400,000 households. If only half of the families inhabiting them would sacrifice one dollar each, that alone would give from fifty to seventy-five thousand muskets.

Generous people of America! help me to this legitimate commerce—for I am told that it is lawful to buy arms here—and be assured no stately intervention will be required to enforce non intervention as a law of nations. Gentlemen, I am not an idle man here; I am in other quarters, not even during my captivity. I never speak a word in vain when I speak of facts and of hopes. The man who controlled the finances of Hungary, created armies out of nothing, and led the people of Hungary in the glorious contest, may perhaps, claim so much credit as not to be taken for an untried theorist, but for something of a practical man.

And one thing even I may be permitted to say, and that is, that my whole life attests, if nothing else, at least the honesty of my intentions. Therefore, when I humbly beg leave to say, that I have strong prospects of success if I had national means conveniently to utilize the short time which yet remains before the hour of decision strikes; when I humbly beg leave to say that I have strong prospects, even independent of fortunate accidents, I may perhaps not be considered too bold when I say that there is reality in my prospects, and in my hopes.

The following, communicated from the Secretary of Kossuth, to the Public, through the Pittsburgh Papers, is equally explicit.

MATERIAL AID.

ASSOCIATION OF THE FRIENDS OF HUNGARY.

In the war for Hungarian independence, Governor Kossuth had 400,000 volunteers upon his lists, and not 150,000 muskets to give them.

With 200,000 muskets more, notwithstanding Gorge's treachery, and Russian intervention, the Hungarian cause would probably still have triumphed.

There are more willing volunteers, now in Hungary—races then hostile, are now friendly, channels of communication then unexplored are now open.

But to arm these volunteers and transport the armament required, involves a heavy expenditure, such as local or private contributions cannot meet; and which can only be supplied from the generous sympathy and through the collective small subscriptions gathered in the giant hand of the people.

It is estimated that of 25,000,000 inhabiting the territory of the Union, Gov. Kossuth cannot come in contact with more than 1,500,000 of the population, in the cities which he visits during his rapid passage—hurried by the aspect of events in the old world.

He has been anxious to devise a plan by which the remaining 23,500,000 could be reached, in thus far that he might put to them the question:

"Will you, on the eve of the inevitable struggle, contribute towards arming and preparing my nation for the great battle for civil and religious liberty, which it is about to fight?"

In pursuance of these views he has suggested that there be formed through the United States and in this State in particular, associations of "Friends of Hungary," for the purpose of securing material aid towards the cause of civil and religious liberty in Europe.

The committee for the collection of material aid, appointed at a mass meeting held on that purpose in Philadelphia, on the 31 January, 1852, are therefore about to form an association of friends of Hungary, for the State of Pennsylvania.

This "State Association of Friends of Hungary," invites the formation of County Associations of the Friends of Hungary," corresponding with it, and also the formation of "Associations of friends of Hungary," for every district, township or parish, private, ladies or youth's associations corresponding with their county associations.

Members of State, County, District or Private Associations of Friends of Hungary, will be required to contribute each one dollar, either paid up, or in four monthly instalments of 25 cents each, which the first is due immediately. They will further engage themselves, as members of the Association, to use their personal influence and exertions to forward the collection of material aid, and in general the interests of the cause.

County Associations will be requested and empowered to appoint for every county from two to six collectors, to cover the expenses of collection and reward them for their trouble.

To form a district, private or local association, it is only necessary for any number of persons, exceeding five and twenty, to subscribe their willingness to become members of Association of Friends of Hungary, on the aforesaid conditions, and to signify the same to the Association of their county.

The signatures of the members to be accompanied by the whole, or by the first instalment of their subscriptions or by the expression of their willingness to pay over the same to the duly authorized collectors of the County Association when called upon, and on receiving the receipt of such collector on a printed or engraved ticket.

Every association will be separately recognized, and the name of every member published without delay, and recorded by Governor Kossuth, to be publicly enrolled in the archives of Hungary whenever it is

freedom and independence shall have been recovered.

LADIES ASSOCIATION.

The following, from the Pittsburgh Gazette, gives evidence of the beginning of these contributions of muskets and cannon-balls.

KOSSUTH AT HARRISBURG, &C.

Governor Kossuth, during his stay at Harrisburg, had the gratification of seeing first carried into execution, his plan of "Associations of Friends of Hungary, for the collection of material aid," which are devised upon a plan which will enable him to reach the people. On Friday last, a private association of Friends of Hungary, under the presidency of Henry Baehler, Esq., presented him with an address, and paid over their contributions. The same day, Governor Kossuth received an address from a Lady's Association of Friends of Hungary, to which he replied in appropriate terms.

The same evening, at a mass meeting in the Town Hall, General Ayers in the chair, the "County Association of Friends of Hungary, for Dauphin County" was formed—F. C. Carson, Esq., Treasurer.

An association of "Friends of Hungary," each member contributing material aid in the form of a musket, was formed on Saturday morning, under the auspices of Louis Blanche, Esq., who has kindly lent his premises to warehouse the contributions for the present.

An association of "Friends of Hungary," for Union county, also presented their contributions.

As Governor Kossuth was proceeding to Hollidaysburg by the cars, he was addressed at Lewistown, by an "Association of Friends of Hungary," formed the preceding evening.

At the Mountain House, the contributions of three associations were received, viz: from a "County Association of Friends of Hungary for Blair County," from an "Association of friends of Hungary," formed in Blairsville, and from a Lady's Association, from Brattleboro, Vermont.

Amongst the contributions at the Harrisburg Banquet, General S. D. Kars gave a check for himself and his brigade, James Onslow for himself and his brother, and George R. McFarlane, of Hollidaysburg, for a ton of cannon balls.

The same day, a letter was received from C. W. Denison, of Boston, offering on behalf of an Association, 250 Muskets.

The Anti-Slavery Bugle.

WHEN GOD COMMANDS TO TAKE THE TRUMPET AND BLOW A DOUBTLESS OR A JARRING BLAST, IT LIES NOT IN MAN'S WILL WHAT HE SHALL SAY, OR WHAT HE SHALL CONCEAL.—*Millon.*

SALEM, OHIO, JANUARY 31, 1852.

EXECUTIVE COMMITTEE meets February 1st.

To our Subscribers.

We occasionally receive complaints from subscribers of the failure to receive their papers. We can give them no satisfactory explanation of the fact. We can only say that the papers are mailed with promptness and care.

Next week we shall commence sending bills to our delinquent subscribers, and shall pay our respects to all such as speedily as possible.

The receipts published to-day are all that have come to hand for two weeks. Will delinquents please foot them up—look at the amount, and remember that our expenses in the mean time have been from sixty to seventy dollars.

Christiania Prisoners.

LANCASTER, Pa., Jan. 23.
The Bills preferred against the Christiania prisoners for murder and riot, were returned this morning by the Grand Jury no bills, and all the prisoners discharged by John L. Thomson.

Thus we hope has terminated the persecution of these unfortunate men. A persecution disgraceful to the country and the age. Their homes ransacked—their property destroyed—their families terror-stricken and scattered by armed ruffians, without authority of law. Then by authority of the Federal Government, subjected to four months imprisonment, and a trial for their lives on a charge which their accusers could bring no shadow of evidence to sustain—

Then handed over to the State of Pennsylvania, with the injunction to slay them as murderers, though knowing, as full well they must, that there was no evidence that would at all authorize their conviction. If the prosecuting officers of the U. S. Government, be not utterly shameless and inhuman, they will not further wrong them and oppress the nation by additional expense, for a trial without evidence on the charge of misdemeanor. But to sustain slaveholding, this government is ready for any enormity—and we need not be surprised at any iniquity it may frame, judicially or by legislation.

Convention in Cincinnati.

We would direct the attention of the friends of the slave in Ohio and Indiana, to the call we publish for a Convention in Cincinnati, in April next. The Convention held there last year, was most interesting in its character and happy in its results. We trust the coming one may surpass it in both these particulars. Our Cincinnati friends, we are assured will spare no efforts to make the Convention all that is desirable. The notice thus early given, will enable those desirous of attending, to make all needful arrangements.

Of 78 Emigrants to California, from New Orleans recently, 54 were women and children.

Convention of Temperance Women.

A Woman's Temperance Convention was called to assemble in Albany, N. Y., on Tuesday 27th instant. It was designed as a State Convention. Multitudes of petitions were expected to be brought in for the adoption of the Maine Law. A good movement. We are glad to see the Women, assuming responsibility in this matter. Heretofore, they have seemed to consider themselves, and have been considered but as appendages to the temperance movement. Let them assume the position of equally responsible participants in the work, and new energy and success will mark the progress of the cause.

KOSSUTH will leave Pittsburgh for Cleveland, on Saturday morning. He will receive delegations at Enon Valley, Salem, Alliance and Ravenna. He is expected to arrive in Salem, about 11 o'clock.

Drayton and Sayres.

The papers say that it is expected that the President will have sufficient influence with the Government of Great Britain to procure the release of the Irish Patriots. We wish we could also indulge the expectation that her Majesty could have equal influence with this government in relation to the heroes now languishing in Washington Jail.

But let us not wait for foreign intervention. Let the citizens of this country demand their release, whatever reception their efforts may meet. We have now distinguished examples for interference. Let us not be slow to imitate them. We commend to our citizens the following, from the Anti-Slavery Standard:

These unfortunate men, it should not be forgotten, are still suffering imprisonment at Washington, for doing no more for some of their own countrymen than the Government of the United States did for Kossuth when it sent the Steamer Mississippi to receive him, and bring him, with his fellow-fugitives to this country. Had Captain Long of that steamer been seized at some port on the Mediterranean and hurried into the Austrian dominions to be imprisoned, there would have been no delay, on the part of the Executive at Washington, in using the power entrusted to him for that officer's release; and Congress would not have hesitated to confirm any act of the President, even to the declaration of War, if necessary. We need not expect, however, that the Executive clemency will be exercised on behalf of the Captain and Mate of the Schooner Pearl, unless it is asked, and perhaps not then. But it is not worth while to ask it? Petitions for their release, if numerous, signed, night, at least, shorten the term of their imprisonment, if their prayer were not immediately answered. The present is a favorable moment for such an effort, and we rejoice to hear that a beginning has been made.

Mr. L. Wilbur, of North Easton, Washington, C., sends us a petition which is in circulation in his neighborhood, and suggests that similar ones be started in other places. He particularly commends the subject to our lecturing agents, and we commend the suggestion to their attention, as well as to that of other persons. The petition is as follows:

TO THE PRESIDENT OF THE UNITED STATES.
Whereas Daniel Drayton and Edward Sayres have been for some years incarcerated in a prison at the Capital of this nation for attempting to aid a number of slaves in escaping from their claimants; the undersigned inhabitants of Washington County, New York, would respectfully, but earnestly, entreat for the exercise of Executive clemency on their behalf; that by a pardon they may be restored to liberty.

Irish Exiles.

The President with the advice of the Cabinet has refused to interfere officially, in behalf of the Irish Exiles. "Such interference," he says, "might be repulsive, and the government have no power to resent or complain." A more weighty reason, no doubt he might have added, was the probability that the favor would be reciprocated. It is the height of absurdity to suppose that this government will ever do anything in good earnest, for the cause of freedom. Any such effort, would be a blow at her own policy—the chief end of which, is the support of slavery.

The Practical Christian.—A fortnightly paper; the Organ of "The Hopelake Community," Milford, Mass.

This paper is now in its 12th Volume, well printed and ably edited: Devoted to Christian Socialism and Universal Reform. ADAM BALLOE, Editor. A. G. Spalding, publisher. Terms, \$1.00 per annum, payable in advance.

Whig Almanac.—This annual for 1852, contains a great variety of statistics, political and national. Published by Greeley and McElrath, N. Y.

Sartain's Magazine.—The number for February is enriched by some of its most able contributors. We have not found time to read it, and cannot speak of its contents. Its beauty of appearance surpasses that of last year. Its two principal illustrations—Columbus and his Companions, and The Capitol at Washington—cannot well be surpassed.

Cayuga Chief.—Miss EMMA BROWN, has become associate publisher of the Cayuga Chief. The former publisher, in introducing his associate, acknowledges his great indebtedness to Miss Brown for his past success. She has heretofore performed the active duties of publisher, adding thereto, that of compositor in the office. The Chief is a spirited paper, devoted mainly to Temperance. One dollar per annum in advance.

Notes from the Lecturing Field.

ADRIAN, Jan. 21, 1852.

Immediately after the close of the Fair, I bade the friends of the slave a reluctant farewell, and hastened to my home to make preparations for my Michigan labors. After spending one day there, I started on as rough and cold a journey as I ever undertook. On the fourth day of my travels, I met H. C. Wright at Litchfield, Ohio, where we held two meetings of a very interesting character. We felt very much like spending the Sabbath with the friends, but there having fallen a good quantity of snow, we thought it best, to take advantage of the sleighing. So putting our carriage on runners, we started.—Never did I see better sleighing, than it was all the way, and still continues. For years there has not been so much snow in this State, as at present. And I can assure you in all conscience it is cold enough. Yesterday (20th) the Thermometer was 19 degrees below Zero. It seemed as though it would freeze once very vitals.

We arrived at Adrian on Wednesday morning, and were gladly welcomed by the friends of the cause. Of course we were much cheered and refreshed by their kindness, after so long and tedious a journey. Steps were at once taken to secure a place for meetings. On the following evening we commenced and have held seven meetings in the place, all of which have been of the most deeply interesting character. On the third night a gentleman from Central New York, named Hill, a graduate of Oberlin, Ohio, made issue with us on the character of the Constitution. He appeared an intelligent worthy young man, and we were of course glad to hear him speak.—There being but little time, arrangements were made to discuss the question on the following Monday evening.

The house was very full, and we opened the discussion, simply laying down our positions and stating why we held the Constitution pro-slavery. Our friend Hill followed, on the speaker's side of the question. We soon, however, discovered two things. 1st. That the information of our opponent was very circumscribed, and in the 2nd, place that he was destitute both of principle and manners. His ignorance was only equalled by his vulgarity and lack of manly honesty. In the course of his remarks, he stated that "the North had outwitted the South, and that he did not care what the intentions of the parties were, he was not bound to keep faith with rascality." His great object was as it seemed to me to arouse the vulgar prejudices of the "baser sort," and excite momentary applause; with a very few he succeeded. Our appeals to the moral sense of the audience, that so long as they held to the compact they were bound to deal honestly, was not without its effect. One of the most terrible effects of slavery is its destruction of the moral sense of the people. It seems at times as though we had become so reckless of human rights, that we were ready to resort to the lowest and meanest kind of dishonesty in the accomplishment of our purposes. What a pity it is that even so divine a cause as that of Anti-Slavery will resort to fraud and dishonesty for its accomplishment.

Would that the people had faith in the doctrine that "honesty is the best policy." On Sunday three meetings were held in THE OLD FELLOWS HALL. The hall from which we were driven last year by a mob. I was glad to have an opportunity to finish the discourse commenced a year before. The proprietors of the hall were exorbitant in their demands for its occupancy; but the abolitionists and friends of free discussion, thought it best to pay the price demanded, so that the hundreds who were anxious to hear an Anti-Slavery Gospel might have an opportunity. And then it was thought quite a victory, and sign of progress to get it all. So twelve dollars were paid for its use for the Sabbath, and a good day we had. The Hall is certainly a splendid one and very commodious. It was filled all day. Henry spoke in the morning, myself in the afternoon, and both at night. I am not mistaken the words uttered will not return void. Many heard a Gospel, whereby they see they alone can be saved. The most profound attention was given during the day. There is a spirit of free enquiry awakened in this city, that can never be quieted, and were it not for the influence of interested parties, their progress would be rapid. The pulpit and the press seem to vie with each other in low security and vile abuse.

"The Expositor," a Whig paper seems especially called to his work. A sample or two of its manner of attack, I give below that you may see the kind of instrumentalities, brought against us. The articles are from yesterday's issue.

There is much more of the same stamp. By the way the Editor says I am at my "dirty work again," another says, most of my time is devoted to the Expositor. I would suggest if the latter is true, whether I am to blame for the character of the employment:

"THE CREATURES AT HIS DIRTY WORK AGAIN."

The distinguished Garrisonian, Walker, is well understood again in our town enlightening our dull intellects on the subject of the horrors of the Christian Religion and the Constitution of the United States. We understand however, that the Expositor occupies most of his attention "just now," and the Christian Advocate catches it "some." We think the "buddy" argument of "coward" will hardly induce us to wrangle with the fellow, and we are not a little surprised that professors of Religion (though, to the credit of the Churches, there are few such) sit and drink in his infidel doctrines, which are ingeniously and insidiously foisted in under the cloak of "Anti-Slavery sentiments." If his hearers will but note that the *superstition* to his wonderful "unanswerable" lectures, are sheer assumption, in most instances, they can readily topple over his "beautiful castle." We would ask no easier task than to explode most of his grand "arguments," but probably on account of our being a "coward" we don't think the game worth the powder. So proceed sir, you do the gasing, and our citi-

zens will have the sport; and we are very glad to see that they are inclined to make sport of you, rather than a martyr, as last year.

Our friend thinks he could easily overthrow our positions, but uses the very suspicious reason for not doing it that the game is not worth the powder. There are surely Mr. Expositor a few doz. people in your city that think pretty much as I do, and they at least might be worth the cost of saving. Another specimen:

WALKER AND WRIGHT.

Beware of Wolves in Sheep's Clothing!
"He who hath Ears to Hear, let him Hear!"

The following is from a Letter of Henry C. Wright, who is now lecturing through this Country. It speaks for itself:

"I have spoken of the approaching downfall of the American Republic. Under the inspiration of truth, I say the AMERICAN UNION SHALL BE DISSOLVED! To my mind, that event, so essential to the establishment of justice, the security of liberty, the promotion of the general welfare, is a present reality—as truly so as the present existence of the Republic. I think and speak of it as a fact, and not as a contingency.—The Federal Union shall be dissolved; the Federal Union shall be blotted out; THE AMERICAN REPUBLIC SHALL BE DISSOLVED. Of this National Fabric, which from its foundation to its topstone is cemented together by the blood and tears of the Slaves, *and one stone shall be left upon another.*" I have the same authority for saying this that Jesus had for saying it of the blood-stained temple of oppression—the "den of thieves" in Jerusalem. This Republic is a den of thieves—a mere apology and protection for robbers and murderers. It is a fair for Pirates, where they crouch down and rest in peace and security after their marauding expeditions against humanity. This den of thieves shall be broken up; this fair of pirates shall be destroyed."

I will send you a special plea for the "Pulpit and the Press," from the same source. So that you may see, however, contemptible we are in our friend's eyes, he feels it necessary to go a begging already for patronage. But the queerest thing is, that the Editor of that paper should become the champion of the church. It is a fact of every day experience, that the most degraded, and unprincipled men in the community are those who most readily tender their service in defence of the Pro-Slavery Religion of the land.

The Sewing Circle are actively at work again, they met after our arrival, and a fine company there were, the house was full when they met, and all seemed in high spirits. Adrian has done, and will do well for the cause. Their donation to the Fair will not be forgotten. The rent of Halls for our lectures cost twenty dollars, and they will pay nearly the entire cost of this mission to this State. I hope many other places may do likewise.

Yours, W.
P. S. J. Elizabeth Jones, has been lecturing to a large class here all the past week.

The following is the article alluded to by our friend W.

The Pulpit and the press.

We find an excellent article on this subject in the editorial columns of Harper's Magazine. The editor says: "The Press is man's boasted means for enlightening the world. The Pulpit is Heaven's ordinance, and said will it be for the Church, and sadder still for the State, when any other power on earth challenges a superiority, either in rank or influence."

The Pulpit is indeed Heaven's ordinance, and the Press is certainly a strong and faithful auxiliary; in not only enlightening, but converting the world. Deprive the Church of the use of the Press, and one of her most powerful weapons is shattered to atoms—one of her strong bulwarks demolished. Hand in hand, then, let the Pulpit and the Press go forth in the great work of the World's redemption from both spiritual and political evil—in the master enterprise of man's temporal and spiritual salvation; and polished be the tongue that sneers at the importance of these great instruments for the good of man. And yet there are those, and we have them in our midst, who proclaim "the Pulpit is a den of thieves," and "the Press a compact of liars;" and men are found to sit night after night and drink in the moral poison from their lips.

We are thankful their charges are false. While there are examples of those who disgrace the Pulpit, and the Press, we think with the editor of "Harper," the Clergy can occupy no inferior place—that they are ever "found contending in the fields of theology, philosophy, literature, and science," wherever there is an enemy to subdue, or a victory to be won for Christ.

How true it is that the Clergy are ever found foremost in every work which promises good to man; and so earnestly do they engage in this work, that in some instances they go beyond true zeal. But it is an error of the head, and not the heart. In the main you will find them sound on questions of progress and the true interests of mankind, here and hereafter; and as infinitely superior to their traducers, as light is above darkness; as noble generous heart devotion to Truth, is above the low tricky sophistries of infidel Garrisonianism.

The Press, too, though not without its faults, and in some instances they are many, is by no means as bad as many think. We are proud to believe that the common assertion that you cannot depend upon it for the truth, is false; and without foundation, as a general thing. There is not a class of persons in society who think more of their honor as publishers of the Truth, than the Newspaper editors. That they are at times imposed upon, and publish incorrect news, is true; but it is not done with their knowledge. We will venture to say there is more truth with the Press, than with those who traduce its conductors.

Let us then stand by the Pulpit and the Press, and while the one shall probe the moral sores of the Nations, the other shall scatter the "leaves which are for their healing."

The Magnetic Telegraph wires have been laid across the Mississippi river, opposite St. Louis, insulated in a thick coating of lead pipe.

Anti-Slavery Convention in Cincinnati, O.

FRIENDS OF FREEDOM—We invite you to meet in Convention in Cincinnati, on Tuesday, Wednesday, and Thursday, April 27th, 28th, and 29th, 1852, commencing at 9 1-2 o'clock, A. M., of the first named day.

We call upon you without distinction of party, to come together in the spirit of fraternal love, to inquire what more can be done for the three millions of slaves in these United States, and to take such advance measures as a pure Christianity, a true patriotism, and an excited charity require of sound hearted philanthropists.

How many of you will be ready to respond to this call? How many of you will turn aside for a few days from ordinary avocations to give attention to the cries of humanity? How many of you will lay by some of the funds you ordinarily spend beyond your necessities, to save enough to take you to the Convention, or to send a representative from your neighborhood? Come, Friends, prove your faith by your work, and let the poor, crushed slaves have some comfort of hope in hearing of a great and enthusiastic Convention of devoted men and women from all parts of our extensive country, weeping over their wrongs, and pouring out words of fire in advocacy of their rights.

We offer you our hospitalities and shall be happy to entertain our guests in a way to make their visit agreeable to them. Come, and let us lay our gifts upon the altar of an exalted and exalting faith, and renew our Christian vow, that whilst there is a slave to be liberated, there shall not be wanting an Abolitionist to strike the fetters from his limbs.

Yours for the right and the humane, for justice and for love.

Mrs. Sarah H. East. Mrs. Elizabeth Coleman.
" Julia Harwood. " A. Mann.
" Mary M. Gould. Miss Kessiah Emory.
Committee of Ladies.
Edward Harwood. John H. Coleman.
John Jaffie. Christian Davidson.
Wm. Henry Brisbane. Levi Coffin.
Committee of Gentlemen.

Cincinnati, O., January 5th, 1852.

WE respectfully solicit the Editors of newspapers throughout the country, to insert the above call in their respective papers.

Letter from Joseph Treat.

NELSON, January 20th, 1852.

DEAR MARIUS: Yesterday, when I saw you in Salem, I meant to write you a short account of what I had been doing for three or four days, but did not have time, Friday evening, I addressed a Lyceum at the Centre of Ellensburg. The appointment was given out the night before at a Temperance Meeting, whereupon the Presiding Elder of the Methodist Conference arose and said that I was a *Camoufleur*, and he wouldn't go to hear me, and if other folks wanted to, they might! He lost friends by his illiberality, and I probably had more hearers, than if he had kept silence. Of course, there was enough *Camoufleur* in the discourse, to justify the apprehension of the weak brother.

Saturday night, I spoke at the centre of Rootstown, in the new Town House. It being the first time there had ever been speaking in it, I had the pleasure of preaching the *Dedication* sermon—consecrating the building—not to God, who did not need it, and who would not need it, and who would not own any more property afterward than before—but to *Man*, and christening it, in not only enlightening, but converting the world. Deprive the Church of the use of the Press, and one of her most powerful weapons is shattered to atoms—one of her strong bulwarks demolished. Hand in hand, then, let the Pulpit and the Press go forth in the great work of the World's redemption from both spiritual and political evil—in the master enterprise of man's temporal and spiritual salvation; and polished be the tongue that sneers at the importance of these great instruments for the good of man. And yet there are those, and we have them in our midst, who proclaim "the Pulpit is a den of thieves," and "the Press a compact of liars;" and men are found to sit night after night and drink in the moral poison from their lips.

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Letter from

Cold Weather—the Convention of Color Pamphlet—Roman—Kossuth's expected

To the Editor of T

far, has been one of here. Just after m the ice broke up, an had a good stage were active with the unloading freight, of voices, the scene Now the contrast universal, prevails other cold snap as upon us: for some suspended by floati (the morning of the again, and is now Mercury early A. M. degrees below Zero, the 10th of December the temperature was doubtably the coldest for many years. It for our Steam Boat and '39, the last time ice.

The effect upon very felt; this bel reason, large quantities shipment, and dealers are anxious to river. The weather two days, it is still river tight, and it will a week, before navig The fall of snow has this section of the cold. Last winter sleighing in this vicinity recreation are enjoyed. We had a heavy since, and before day on the top of it, dation. It is now five bells are jingling all thing in the shape of requisition; boxes, vehicles and appliances currence of the sport permanent investment hear of the snow being bus, Cleveland and in no doubt in your local finest sleighing in such can have it in this month.

A Convention of delegates from every here last week, and of Monday last, the 19 days. The Church in ed every day by a ve mostly males, a number present as listeners, and several well known Society. From what very favorably with many deportment and business of those taking Several of our daily p of the proceedings and money to the good looks telligence of the members a body. J. M. Longston President and filled the city. Letters were read asking opinions as to the of the colored race from Darke, Dr. Townsend, Mann, and B. F. Wadley. Most of these contain etion, and speak hopefull dition of the free colored contain excellent advice M. Clay and Senator W.

I was not present w read, but learn that the usually good one—"his has emphasis proper, his intonations perfect, fully and feelings of the writer have been much gratified productions spread before elegant a manner.

One of the principal was that of emigration, some able speaking pro speakers, I may mention

Letter from Cincinnati.

Cold Weather—the Ohio closed again—State Convention of Colored People—J. G. Birney's Pamphlet—Roman Catholicism in Cincinnati—Kossuth's expected visit.

CINCINNATI, Jan. 22, 1852.

To the Editor of *The Bugle*: The winter thus far has been one of the most severe ever known here. Just after my last letter in December, the ice broke up, and for two weeks or more we had a good stage of water, and the wharves were active with the busy scenes of loading and unloading freight, the rattling of drays, the hum of voices, the screeching of steam-whistles, &c. Now the contrast is striking—silence, almost universal, prevails over the same space. Another cold snap as sharp as the first has come upon us: for some days navigation was nearly suspended by floating ice, until two days since, (the morning of the 20th,) the River closed again, and is now tightly frozen over. The heavy early A. M., on the 19th, stood at 10 degrees below Zero, two degrees lower than on the 11th of December. The whole of the 19th, the temperature was below Zero, and was undoubtedly the coldest day we have had here for many years. It is the most severe season for our Steam Boat men, since the winter of '38 and '39, the last time the Ohio was closed by ice.

The effect upon business of every kind is severely felt; this being the Port and produce region, large quantities of freight are waiting shipment, and dealers in all branches of business are anxious to get their supplies by the river. The weather has been mild for nearly two days, but still cold enough to keep the river tight, and it will be several days, probably a week, before navigation can be resumed again. The fall of snow has been as remarkable for this section of the country as the severity of the cold. Last winter there was not one day's good sleighing in this vicinity, but now lovers of this recreation are enjoying it to their hearts' content. We had a heavy fall of snow a week or so since, and before it melted another last Sunday on the top of it, both on a good frozen foundation. It is now five or six inches deep; the bells are jingling all day and night, and every thing in the shape of sleds or runners is put in requisition; boxes, jumpers, and all sorts of vehicles and appliances for sleighs—the rare occurrence of the sport here, preventing many permanent investments in good sleds. We fear of the snow being much deeper at Columbus, Cleveland and in the North generally, and no doubt in your locality you are enjoying the finest sleighing in such perfection as we seldom can have it in this more southerly clime.

A Convention of Colored people composed of delegates from every section of the State, met last week, and adjourned on the evening of Monday last, the 19th, after a session of five days. The Church in which they met was filled every day by a very respectable audience, mostly males, a number of white persons being present as listeners, among whom I observed several well known friends of the Colonization Society. From what I saw I was impressed very favorably with the intelligence, gentlemanly deportment and systematic dispatch of business of those taking part in the discussions. Several of our daily papers have given reports of the proceedings and bear the highest testimony to the good looks, manly bearing and intelligence of the members of the Convention as a body. J. M. Longston of Oberlin, was chosen President and filled the Chair with decided ability. Letters were read in answer to a circular asking opinions as to the condition and prospects of the colored race from L. D. Campbell, Charles Danes, Dr. Townsend, C. M. Clay, Horace Mann, and B. F. Wade, Senator from this State. Most of these contain encouragements to exertion, and speak hopefully as to the future condition of the free colored people. Some of them contain excellent advice, especially those of C. M. Clay and Senator Wade.

I was not present when these letters were read, but learn that the reader was a most unusually good one—his voice strong and clear, his emphasis proper, his cadences musical, his intonation perfect, fully expressing the minds and feelings of the writers, who would no doubt have been much gratified to have heard their productions spread before the Convention in so elegant a manner.

One of the principal subjects of discussion was that of emigration, on which there was some able speaking pro and con. Among the speakers, I may mention Mr. Wm. H. Day, (a graduate of Oberlin College) whose talents and eloquence have been the theme of general remark. He was not in favor of a general emigration, but would not discourage individuals who were disposed to emigrate to Africa, or the West Indies or elsewhere. Others were in favor of general emigration to some territory on this Continent, and others opposed to emigration entirely. The proceedings, including the resolutions adopted, and the letters above referred to, will soon be published, and you can insert such parts as you may think of interest. I regard it as a good sign that our colored friends are taking up these subjects for themselves; the more they make efforts to educate themselves, acquire property, and improve their condition generally, the more they will be respected. As for emigration from this country, on mass, it is visionary as well as undesirable, but if they choose to go as individuals to any extent it will be done in the true spirit of independent enterprise, and not under the auspices of the Colonization Society.

Among the visitors at the Convention, was James G. Birney, well known to the friends of Freedom the country over, as one of its earliest Apostles. Mr. Birney has now in press a pamphlet reviewing a recent decision of the U. S. Supreme Court, in which Strader and Gorman owners of the Mail Boats from this place to Louisville, were adjudged to pay the price of a slave, who escaped from Kentucky on one of their Boats, without their complicity. It contains also an address to the colored people of the United States, by Mr. Birney, advising them for a number of reasons, to emigrate to Africa; not, however, under the auspices, or upon the principles of the Colonization Society, to which he is still decidedly opposed. When I have read this document at length, I can better form an opinion of the views of Mr. Birney. Coming from such a source, they are entitled to general circulation and consideration.

A year ago I gave your readers the statistics of the Roman Catholic Church in this place and suburbs, as regards the number of marriages, baptisms and deaths in that communion, a record of which is kept in all their Churches.—The table for 1851 has just been published, and shows the following result as compared with 1850:

	Marriages.	Baptisms.	Deaths.
In 1851	1312	3967	1871
In 1850	1173	3397	2742
Increase,	139	270	

This shows a steady increase. The decrease in the number of deaths is owing to such a large number having been carried off by the Cholera in the summer of 1850. The Catholic Telegraph, from these statistics, claims nearer one-half than one-third of our population as attached to that faith. One-third was the proportion to our whole population as estimated last year by those qualified to judge. The great mass of the Catholics here, you are aware, are of foreign birth—probably nine-tenths. The respective numbers of German and English, (these last being nearly all Irish) in the statistics of last year, are also published as follows:

	Marriages.	Baptisms.	Deaths.
German,	719	2144	978
English,	623	1523	893

Kossuth is expected here next week. He will receive a warm welcome, not only in the more public and formal demonstrations contemplated on the occasion, but from numerous associations, such as the Typographical Society, the Students of Farmer's College (a few miles from the city), the Israelites of the city and other societies, who will wait upon him. The Catholic Telegraph comes out weekly in bitter terms against Kossuth and his propositions. It perceives clearly enough that the tendencies of his doctrines, however, he may fail in applying them specifically or avowedly to the detriment of the Romish Church, are towards freedom of opinion, liberty of conscience and real Democracy. The Slaveholders see the same, and hence though he has carefully abstained from "meddling with our domestic institutions" are suspicious of him. The Slave power and the Romish Priesthood are alike the foes of true liberty. It would be well if the Protestantism of our day was free from the same leaven. The apologies of many of its professors and teachers for Slavery show conclusively that it is not.

Yours, P.

Kossuth.

The following, written for the Homestead, we publish at the request of the writer:
FREDERICK HINCHMAN: The great Hungarian will perhaps, before this is in press, be in our midst. Curiosity is on tiptoe to see him, especially among those who are ever ready to waste their means on foreign projects, while they have more than their hands full at home.

If war is just, Kossuth's cause is just. But are we under existing circumstances morally bound to aid him? Would Lafayette have left his native land, to participate in the revolutionary struggle, while three millions of his countrymen, groined beneath the lash of a pitiless task master? No, it would have been unreasonable. Besides, we have a treaty of peace with Austria, and live under a Government that boasts of being a government by the people. The people and most of the government officers are actually assisting with their money or influence, to carry on a war with Austria; and every individual donation is in principle, one vote cast for violating a government treaty, and we might as well invade Austria, as to arm and equip others to do it. So that even if we evade the letter of the treaty, we violate it in principle.

Kossuth is a patriot, but not a philanthropist. Liberty for his native land, is his theme. And if this is right in him, why not in us? We are not bound as patriots to open a cannonade for liberty, against the whole world. The Republics of France and Cuba, are just as much entitled to our assistance as Hungary. And the Southern Slave, more than all combined.—If Kossuth was a true philanthropist, he would distribute his fund where he could relieve the most suffering with the least bloodshed, and the amount that would wage successful war against Austria would purchase nearly as many Southern bondmen, as would escape the sword of battle in Hungary, and without bloodshed on either side. The oppression of the Slave power is tenfold greater than that of Austrian tyranny, for it robs its victim of the right to call himself a man. Kossuth can listen and reply to the speeches of Webster and others, and yet remain a practical non-interventionist with the doctrines and principles that they advocate. He can join hands with the slaveholder, and receive the proceeds of those peculiar institutions to carry on a war for freedom and equal rights, and studiously avoid meddling with any thing that is not intended for the interest of his own cause. His country first, his country last, without regard to the means made use of to accomplish its deliverance—it is perfectly right for him to be silent to the wrongs of our oppressed and down-trodden countrymen. But he teaches that it is selfish and unchristian like, to treat the struggles of Hungary for freedom with indifference. Is it not equally so for him to treat with indifference our American victims? Why if we must attend to the affairs of other nations, should he not look after ours.

How is it? To do honor to him, will our citizens professing peace principles bestow their contributions for the purchase of arms. Our Temperance men for the purchase of Kossuth wine—and our emancipationists to one who refuses to see or know of the existence of slavery among

us, so that he can secure the friendship of slaveholders.

Jenny Lind has been lauded to the skies—Catharine Hayes is reaping golden opinions—and Kossuth is the "incarnation" of liberty. The American people set great value on foreign articles, foreign goods, foreign fashions, and foreign talent; perhaps this is the reason that foreign liberty is preferred to the domestic article.

M. G. T.

SALEM, Jan. 26, 1852.

BREVITIES.

A Monster Petition signed by 50,000 names has been presented to the Massachusetts Legislature asking for the adoption of the Maine Liquor Law.

R. M. T. Hunter has been elected U. S. Senator from Virginia.

A smart shock of an Earthquake has been felt in Mississippi.

The Court in Bank of this State has just decided a case against Nicholas Longworth of Cincinnati, which diminishes his estate \$100,000.

Well executed counterfeit bills, of \$20 denomination, on the Ripley branch of the State Bank of Ohio, are in circulation.

The number of convicts in the New York State prisons, is 1,714.

The school fund of the State of New York amounts to \$6,612,850.

The number of insane persons in the State of New York, is 2,506.

The Alabama Legislature has passed a series of resolutions against the doctrines of Kossuth.

Crowds are rushing to California from all parts of the country.

Mr. Pollard, the gentleman who had been in the United States for several months, for the purpose of inducing the free colored people to emigrate to Trinidad, has returned to that island and reported his mission as unsuccessful.

An old French Dictionary defines "liberty" a "word of three syllables;" which is all the definition given.

There are 800 policemen in the city of New York.

During the year ending June last there were imported into the United States, \$2,124,000 worth of brandy, and \$466,000 worth of other spirits.

Kinkell and Kossuth are to meet in Cincinnati.

A mass Temperance Convention is to be held in Columbus on the 25th of February.

Mr. Clay's Health is now better and he hopes again to resume his seat in the Senate.

Kossuth's mother is not dead.

Mrs. Madison, widow of President Madison died recently, aged 71 years.

The verdict of the jury in the Forest case is that she is innocent, and he guilty of adultery—the alimony fixed at \$3,000 yearly.

"Kossuth Wine."

Much has been said about Kossuth and his suit, as wine bibbers. An article, we publish to-day, indirectly makes the charge. It is repelled by the Pittsburgh Correspondent, of the True Democrat, as follows:

Kossuth is opposed to all shows—parades, banquets; to any display which will waste a dollar. His own habits are exceedingly simple: the wonder is, that he can live, and accomplish so much, upon his very spare diet. He does not eat as much as a hearty child. You may imagine, then, how he dislikes dinners and suppers, or any festival where money is wasted in drinks and eatables. No! no! He is for saving every dollar he can, and he said, in my hearing, "if only so much money as had been spent in these displays had been given my poor country, my mission had well nigh been accomplished."

At the festival in Pittsburgh, on Monday last, alluding to the arrangements which included neither, feasting, nor drinking, Kossuth said:

I must humbly thank you, particularly for the manner in which this Festival—ever to be remembered by me—was arranged. Indeed more than enough of honor was spent on myself, though I never neglected to pray, "don't mind my humble self; I am not worthy of any personal regards; and I feel humbled, not gladdened in receiving them; let me be unregarded, let me be unloved, let me be unesteemed,—but remember and help bleeding Hungary." May I be attacked, calumniated and trampled in the dust—that is all the same. Hungary's cause will not be less just, less important, less worthy of your sympathy. So nothing to me, nothing for me, but all for Hungary, for Freedom.

You have adopted in this Festival, this practical course. It was Hungary you invited, to sit down to the banquet of your substantial generosity. Be thanked—a thousand times thanked for it. May your generous example be followed: may the Association of friends of Hungary,—of which this Festival is the first, on a broad extensive basis—spread over the West. May you have given the start to that practical view, that every dollar spent in kindly intended but unprofitable demonstrations, is a dollar lost for Hungary. And if your generous, as well as practical example, be followed through the West, upon the most promising threshold of which I now stand, then indeed it will prove true, what some tell—that it is in the West I will find America energetic and generous, as it is gigantic and free.

A subsequent No. of the True Democrat, has a Communication, from the Cleveland Committee of Invitation, now in Pittsburgh. From it we extract the following:

The wine story, seems now to be effectually nailed as a falsehood. Our second inquiry, therefore, was directed

to the mode in which the Magyar would best like to accomplish that object.

And here he spoke freely to us. He is opposed to any display which is simply to begin and end in display. He desires no suppers or dinners. He wants the friends of the freedom of Hungary to associate together, and give what they can, without the loss of a cent, for the accomplishment of that object.

Ascertaining thus, his views, we sought and obtained an interview with the Pittsburgh committee, and from them we learn these facts:—

1. That one hundred and sixty thousand dollars have been raised for Kossuth, and that this large amount had been eaten up, except thirty thousand of it, by dinners, banquets, &c., &c., &c.

2. That the Magyar, disliking display or waste, he declared his wish that all such useless expenditure should be avoided.

3. That thereupon they had gotten up "a festival," intellectual wholly, whereby nearly every dollar raised should go to Kossuth, or rather for the cause he advocates.

It is believed here that the large wine bills charged to Kossuth's suite were made almost entirely by our countrymen. You can easily understand how this might be. The Pittsburgh committee, certainly, find no difficulty in this respect;—pretty conclusive evidence, that the fault is not with any of the Hungarian Party.

From the Liberator.

Satan Rebuking Sin.

BY SHARPESTICK.

Suppose,—contrary to the anticipations I expressed in my last,—Kossuth's mission to America should be successful, and he should get a handsome loan from our government, coupled with the promise of being protected from the paw of the Russian bear in an effort to liberate his country; and suppose the long purpose and stalwart arm of Uncle Sam should be interposed to break the rod and yoke of the oppressors of Magyarland: suppose the great Western Republic should thunder from the cannon's mouth its hatred of injustice in the ears of the great Eastern monarchs;—would not the spectacle be laughable, if it were not so mournful?—Would it not look queerly for our rulers to exert unto righteousness from one corner of their mouths, and order wickedness to be perpetrated from the other corner?—demand of Austria and Russia that they loosen their grasp on Hungarian throats, while tightening their own grasp on African throats?—reproach Haynauism in a commander at Pesth with forcible words, and reward Haynauism in a commissioner in Pennsylvania with \$5 extra fee?—issue a bullying proclamation against the rescue of a black man in Boston, and a bullying pronouncement in favor of the rescue of white men in Buda?—hauling up as traitors before its partial judges and packed juries those who shoot fugitive-luners on its own soil, and call out its army and navy for the express purpose of shooting fugitive-luners on a foreign soil?—declare that its atrociously cruel "settlement" of questions affecting human liberty at home must stand untouched and unquestioned, and help forward with its whole might an attempt to disturb the "settlement" of similar questions abroad?

In the sight of an impartial observer and before the tribunal of true Christianity, would not this nation, if the course above sketched were to be adopted, stand in the attitude of Satan rebuking sin? Would it not resemble the self-styled "evangelical" churches, which are so incessantly engaged in drumming up for funds to convert the heathen at the antipodes, and yet so rarely make even a faint allusion to the causes of heathenism right under their very eaves, or rather so often league in with the monsters of slavery, rumselling, covetousness in trade? Would not this seem like meddling with the notes in his neighbor's eyes, when his own visual organs were dreadfully obstructed with beams?

Now, I do not believe the best way for this nation to promote the principles of freedom is to undertake the regulation and restraint of other nations which violate those principles. I do not believe that flinging stones profusely is the fittest possible employment for a glass-house tenant, or that, in a crusade for cleanliness, pot should be ostentatious in hawking "black" at the kettle, at least, so long as its own soot "sticks out a foot." Liberty, like charity, ought to begin at home. She should purify her own principles, before lecturing other housekeepers on their dirty condition. Let Brother Jonathan learn in the Slave Power in his midst, and wipe away from his escutcheon the horrid blot of human bondage—let him show a supreme regard for the right and true at home, on all occasions—let him do unto the African and the Indian as he would be done unto in their crushed circumstances—let him stop the aggregation of public lands in speculative clutches—let him quit plundering and ravaging the weak nations near him—let him employ honest servants about his establishment, and guard against "Galphin" gouging and mileage swindling of his funds—let him support institutions for turning out teachers instead of fighters, and in every possible manner encourage the arts of peace and discourage the brutalities of war—let him, in two words, be a genuine and consistent PRACTICAL CHRISTIAN, and he will bring about the millennium more speedily and effectively than by any amount of bluster, with ball cartridges to back it. Jesus of Nazareth, that model reformer, first lived a blameless life and next attacked the iniquity that was close to him. He might have spent his breath on the Filibustering practices of the Romans, or the bloody, idolatrous rites of the Britons—and these two nations were unquestionably wicked enough to merit severe rebukes—but what would the Messiah's mission have amounted to, had he gone that way to work? How much impression would even his mighty words have made on the world, had they been filtered on far distant wrongs, leaving Pharisaic formalism and exterior to curse the land of Judea as terribly as ever? Surely, the example of him who was so wonderfully endowed with wisdom from on high is worthy of imitation by a people claiming to be his foremost disciples. And I hope ere the United States government sends over any remonstrance against Austrian and Russian tyranny, that it will manifest some signs of heeding the remonstrances of humane persons against its own more intolerable tyranny.

Receipts for The Bugle for the week ending January 29th.

Alonzo Hosmer, Parkman,	2.00-358
A. Glenn, Bundysburgh,	1.00-320
George Freed,	1.12-308
T. W. Peirce, Salem,	1.50-382
T. Humphrey, Brunswick,	2.00-344
A. Grim, Wooster,	1.00-343
J. M. Newcomb, Selma,	1.50-375
E. Hambleton, E. Fairfield,	3.00-294
S. Henshaw, Greenboro',	1.00-353
E. Welch, Ostego,	1.50-337
R. Houghton,	1.50-367
E. Vick, Fon Du Lac,	25-334

Alexander Campbell Appreciated.—The American Advertiser says, that the annual receipts of donations to Bethany College, the institution over which Alexander Campbell presides was as follows: For the year ending July 3d, 1851. Total amount, \$1,145.20. From Slave States, \$1,100 20, Free States, \$45.00.

Kossuth Meeting in Salem.

FRIDAY EVENING, Jan. 23, 1852.

Pursuant to previous notice, the citizens of Salem, met in the Town Hall, and organized by calling Jos. STRAUGHN, Esq. to the Chair, and appointing CHARLES H. CORNWELL and A. HINCHMAN, Sec's.

The object of the meeting being briefly explained by Mr. J. Heaton,

On motion, a Committee consisting of Jacob Heaton, Chas. H. Cornwell, Alfred Wright, C. Curry and James Brown, Jr., were appointed to present Resolutions expressive of the sense of the meeting.

The committee retired a few moments, and reported the following, viz:

WHEREAS, The principles of Liberty promulgated as the basis of our Government, has animated the nations of the Old World to throw off the yoke of oppression: And, whereas, Gov. KOSSUTH has come to America as the representative of the effect of that principle, and it is our duty as patriots to receive him and extend the hand of sympathy, and be liberal in material aid of the cause of national justice, and add our mite of influence against despotism: And, whereas, Salem should not be behind other places of less importance, and where less interest has been manifested for the oppressed, in extending to Governor LOUIS KOSSUTH, her welcome and hospitality. Therefore,

Resolved, That we hereby form ourselves into a Hungarian Association, for the purpose of raising material aid for Hungary—each person who shall sign the article of Association and contribute One Dollar to the Hungarian Fund, shall be entitled to membership.

Resolved, That Charles H. Cornwell, J. Heaton, J. J. Books, John Street and Alfred Wright, be a Committee of invitation to go to Pittsburgh and invite Gov. KOSSUTH to visit Salem en route to Cleveland, and partake of our hospitality, sympathy and aid.

Resolved, That a Committee of Arrangements be appointed, consisting of

Jacob Heaton,	C. H. Cornwell,
Jos. Straughn,	Alfred Wright,
J. D. Catell,	Enos Eldridge,
Allen Farquhar,	Jos. Casselberry,
George Pow,	Uriah Wilson,
Jas. Brown, Jr.,	L. T. Park,
Allen Boyle,	Dr. J. Hotchkiss,
John Street,	S. Chessman,
Benj. Hawley,	W. Kerns,
Marius Robinson,	Wm. McCracken,
Aaron Hinchman,	Samuel Brooke,
Zadok Street,	Dr. B. Stanton,
C. C. Curry,	J. J. Brooks,
Rev. McCombs,	R. H. Garrigues,
Rev. Brown,	Archibald Woods,
Rev. Henderson,	George Sheets &
Thos. Sharpnack,	William Webb,

whose duty it shall be to make arrangements to carry into effect the object of this meeting.

Resolved, That Charles H. Cornwell, Allen Boyle & John Street, be constituted a Finance Committee.

Resolved, That the Committee of Reception consist of the committee of invitation, and

James Brown, Jr.,	Zadok Street,
Henry Ambler,	Wm. McClain,
Rev. Henderson,	Jas. Marshall,
Rev. Phillips,	L. T. Park,
Rev. Brown,	Dr. J. Harris,
Rev. McCombs,	R. H. Garrigues,
Henry Shaffer,	Jos. Casselberry,
J. D. Catell,	Sam'l French &
Isaac Thomas,	

Resolved, That the Committees of Canton, Massillon, and other places, appointed to meet Gov. KOSSUTH en route to Cleveland, be invited to meet him at Salem, to tender their donations.

JOS. STRAUGHN, Pres't.

C. H. CORNWELL, Sec'y's.

A. HINCHMAN, Sec'y's.

Agents for The Bugle.

The following named persons are requested and authorized to act as agents for The Bugle in their respective localities.

Chas. Douglass, Berea, Cuyahoga county, Ohio.
Timothy Woodworth, Litchfield, Medina co., O.
Wm. Payne, Richfield, Summit co., Ohio.
Jesse Scott, Summerton, Belmont Co.
Z. Baker, Akron, Summit Co.
H. D. Smalley, Randolph, Portage Co.
Mrs. C. M. Lathan, Troy, Geauga, Co., O.
J. Southam, Brunswick.
O. O. Brown, Bainbridge.
L. S. Spees, Granger.

Job Printing Establishment.

BUGLE OFFICE, SALEM, OHIO.

The subscriber is now prepared to execute every variety of PLAIN and FANCY PRINTING, in a style warranted to give satisfaction and at the lowest living prices.

Office Back of Tresselt's Book-Store, Salem, O.

HOLIDAY GIFTS.

THOSE who desire to make presents to their friends on the approaching holidays, will do well to call at McMillan's Book Store, Five Doors East of the Town Hall, where they will find an assortment of **SPLENDID GIFT BOOKS.**

Also, A great variety of Miscellaneous Books, suitable for entertainment on long winter evenings and all other times. Fancy Note Paper, Envelopes, and all kinds of Stationery, wholesale and retail; Accordions, Fancy Articles and Toys, &c., &c.

Salem, Dec. 18, 1851.

SCIENTIFIC.

THE subscriber is induced to offer, for the benefit of those not prepared to commence study at the usual time—first Monday of October—and who are desirous of availing themselves of his facilities, for acquiring knowledge: A second term, opening the second Monday of December. And can assure those who may come, that they shall have equal opportunities with those now here, and that the two classes shall not conflict with each other, but on the contrary, may be of mutual benefit.

Among the means at command for demonstration, may be found a fine French *Obstetrical Manikin*, skeletons, wet and dried preparations, life sized, and hundreds of other anatomical plates, a collection of most approved colored plates for illustrating Medical Botany and Pathology, besides a well selected modern library, containing works on all the various branches, affording an opportunity of no ordinary character to Ladies and Gentlemen, for speedily and thoroughly acquiring a knowledge of Anatomy and Physiology, or the science of Medicine. The design is, as it has been heretofore, to give as far as possible practical illustrations.

Those intending to study Medicine would do well to commence at their earliest convenience. K. G. THOMAS.

Mar'boro', Oct. 15th, 1851.

LITTLE'S LIVING AGE.

Extracts of letters from Judge Story, Chancellor Kent, and President Adams.

CAMBRIDGE, April 24, 1844.

I have read the prospectus with great pleasure, and entirely approve the plan. If it can only obtain the public patronage long enough, and large enough, and securely enough to attain its true ends, it will contribute in an eminent degree to give a healthy tone not only to our literature, but to public opinion. It will enable us to possess in a moderate compass a select library of the best productions of the age. It will do more; it will redeem our periodical literature from the reproach of being devoted to light and superficial reading, to transitory speculations, to sickly and ephemeral sentimentalities, and false and extravagant sketches of life and character.

JOSEPH STORY.

New York, 7th May, 1844.

I approve very much of the plan of the "Living Age"; and if it be conducted with the intelligence, spirit and taste that the prospectus indicates, (of which I have no reason to doubt,) it will be one of the most instructive and popular periodicals of the day.

JAMES KENT.

Washington, 27th Dec., 1844.

Of all the periodical journals devoted to literature and science which abound in Europe and in this country, this has appeared to me the most useful. It contains indeed the exposition only of the current literature of the English language, but this by its immense extent and comprehensiveness, includes a portrait of the human mind in the utmost expansion of the present age.

J. Q. ADAMS.

PROSPECTUS.

This work is conducted in the spirit of Little's Museum of Foreign Literature, (which was favorably received by the public for twenty years, but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while we are thus extending our scope and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary, historical, and political harvest, as fully to satisfy the wants of the American reader.

The elaborate and statey Essays of the Edinburgh Quarterly, and other Reviews; and Blackwood's noble criticisms on Poetry, his keen political Commentaries, his highly wrought Tales and vivid descriptions of rural and mountain scenery; and the contributions to Literature, History, and Common Life, by the sagacious Spectator, the sparkling Examiner, the judicious Athenaeum, the busy and industrious Gazette, the sensible and comprehensive Britannia, the sober and respectable Christian Observer: these are intermixed with the Military and Naval reminiscences of the United Service, and with the best articles of the Dublin University, New Monthly, Fraser's, Tait's, Ainsworth's, Hood's, and Sporting Magazines, and of Chamber's admirable Journal. We do not consider it beneath our dignity to borrow wit and wisdom from Punch; and

Miscellaneous.

Woman's Rights.

Recently the papers have been full of the proceedings of the Woman's Rights Convention, at Worcester and other places. It is charged that in these conventions ill-fated sentiments were uttered. We fear there is some foundation for the charge, and if so, much of the sympathy which these ladies might receive will be turned in another direction. The accomplished editor of the *Windsor* (Vt.) Democrat—Mrs. Nichols—participated in the meeting at Worcester, and decried their action in her columns. While we wish these ladies the undisturbed enjoyment of every scriptural right, we have some curiosity to know whether they, as a mass, entertain opinions at variance with the word of God. Will Mrs. Nichols give an answer?—*Presbyterian Witness, Knoxville, Tenn.*

We can say to our Tennessee brother, that we went to the first Worcester Convention more to be assured of the truth in regard to the alleged infidelity of its members, than for enlightenment. We had long labored for certain objects set forth in its published call, and deeply sympathized in the movement. But, unacquainted with its movers, and influenced by the representations of religious papers in which we had long confided,—we went, tremblingly anxious lest, after all, we should find that *infidels* had taken the kingdom of heaven by violence, and set up, in defiance of God, and in the name of Beelzebub, to do Christian works! Our brother will forgive us if there is a tone of sarcasm in our confession of the truth; for we are not yet on complacent terms with ourselves for being so readily suspicious of laborers in a cause we knew to be Christian. The consequence was, that in the revulsion of feeling which ensued, upon hearing one after another of that devoted band of women plead Christ as their example, and God as their champion, and "love to the neighbor" as their warrant and platform action,—we grew strong to resolve that it is a wicked folly to stand aloof from Christian works of love and mercy, till it is ascertained that there are no Samaritans engaged in them, but only Jews.—And we resolved in all humility that henceforth we would work with his Majesty of the hoofs and horns—if work he will—for the salvation of the race, feeling quite sure that the old gentleman will pass by on the other side till thoroughly converted to Christian principles of love and justice. And it appears to us that if Christians and Christian churches and ministers do not wish to have the world regard infidelity as practical Christianity, they will be careful how they rank any earnest and self-sacrificing laborers for a more practical and progressive Christianity, among infidels; for the world, which judges men and women by their works, may look on and infer that those whom they call infidels are the better Christians; and thus the church of Christ fall into deserved contempt, for antagonism to reforms having their vitality in its own fundamental doctrines of faith and practice.

In conclusion we aver that we have not heard an infidel sentiment uttered in a Woman's Rights Convention, and nothing that could give rise to such a charge unless it be an occasional exception taken to the common interpretation of the Bible, as denying woman's equality and unity with man in the enjoyment of civil and social rights.

We appeal to our brother whether it is sound in principle or in policy—in the Church or in the State—to refuse to co-operate for desirable objects, with those who differ with us in opinion on other matters? The church is divided; but shall not all Christians sympathize in objects of mutual interest? The nation is divided into parties; but shall not each labor with the other to uphold the Union, that the reforms, dear to each, may work out a common blessing? Well then, not being infidels, in the theological meaning of the term, we expect your sympathy, brother Witness, in evidence that you are a good Christian.—*Windsor Co. Democrat.*

CARLYLE.—The following burlesque is what may be termed a "happy hit":

"Come now, O my Thomas, thou doubtful soldier of my doubts, thou flounder on the flat, myri and lugly, of tedious torments. I have somewhat to show thee. Look!—What seest thou with those staring eyes of thine, those eyes so big and bullet-like, gilded in such spheroidal speculation? It shall be told thee what thou seest:—A car, four-wheeled and many-sized, and springless. No two of the wheels are of the same size—in order indeed, but in the same size. It goeth forth backwardly, hindquarterly, and stemforemost, and pointeth in many directions at once, and therefore hath no locomotion. Time and a half it is topsy turvy, and otherwhises the scoundrelous traveller therein ensconced knoweth not whether he is sitting on his head, kneeling on his heels, or standing on his elbows. Loud rattleth and rough tumbeth this mystic and portentous car; and yet it stayereth where it listeth, and where that is no man knoweth, not even its inventor. And what sort of a car is that? Ho! ho! Peter and Paul! Ha! ha! Mrs. Grundy and Dame Partridge! Why, man, dost thou not know this car? Dost thou not recognize this car? Why, man, it is thyself—it is *Carlyle*!"

EVIL COMPANY.—The following beautiful allegory is translated from the German: "Sorrowful, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was not pure and upright. 'Dear father,' said the gentle Eudalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda; 'dear father, you must think us very childish, if you imagine that we could be exposed to danger by it.' The father took in silence a dead coal from the hearth, and reached it to his daughter. 'It will not burn you my child; take it.' Eudalia did so, and behold her beautiful white hand was soiled and blackened, and, as it chanced, her white dress also." "We cannot be too careful in handling coals," said Eudalia, in vexation. "Yes, truly," said the father; "you see, my child, that coals, even if they do not burn, blacken; so it is with the company of the vicious."

A Song of Liberty.

BY THE REV. HUGH RUTTON, M. A.

Go! tell us not of Greece and Rome!
We look for freedom nearer home;
Like them, Oppressions' yoke we'll spurn,
Nor act oppressors in our turn;
In British soil we plant the tree
Of Universal Liberty.

To justice and religion true,
We'll guard our rights—our neighbors' too;
Where'er we hear a nation groan,
We'll make their wrongs, their cause, our own;
Till kings and nations both shall see
Their only strength is Liberty!

We claim the human race our kin,
Whatever color tints the skin,
Whatever creed their tribes profess,
Whatever tongue may ask redress;
We'll reach to all the hand that's free,
To lift them up to Liberty!

We'll wait this truth o'er every wave—
Man ne'er was formed to be a slave;
The heirs of an immortal mind
For equal freedom were designed—
Till every land and every sea
Resound the cry of Liberty!

The Punishment of Death.

As your readers have been furnished with the opinions of Bentham and Edward Livingston on this subject, it may be well to send you that of Beccaria, of whom Livingston observes, that "if the argument were to be carried by the authority of name, that of Beccaria, were there no other, would ensure the victory."

"The needless profusion of punishments," he remarks, "which has never made men better, induces me to inquire whether the punishment of death be really just or useful in a well governed state? What, right, I ask, have men to cut the throat of their fellow creatures? Certainly not that on which the sovereignty and laws are founded. The laws, as I have said before, are only the sum of the smallest portions of the private liberty of each individual, and represent the general will, which is the aggregate of that of each individual."

"Did any one ever give to others the right of taking away his life? If it were so, how shall it be reconciled to the maxim which tells us, that a man has no right to kill himself? Which he certainly must have, if he could give it away to another."

"But the punishment of death is not authorized by any right; for I have demonstrated that no such right exists. It is therefore a war of a whole nation against a citizen, whose destruction they consider as necessary, or useful to the general good. But if I can further demonstrate that it is neither necessary or useful, I shall have gained the cause of humanity."

"The death of a citizen cannot be necessary, but in one case. When, though deprived of his liberty, he has such power and connections as may endanger the security of the nation; when his existence may produce a dangerous revolution in the established form of government. But, even in this case it will be only necessary when a nation is on the verge of recovering or losing its liberty; or in times of absolute anarchy, when the disorders themselves hold the place of the laws. But, in a reign of tranquility in a form of government approved by the united wishes of the nation; in a state well fortified from enemies without, and supported by strength within, and opinion, perhaps more efficacious, when all power is lodged in the hands of a true sovereign; when riches can purchase pleasures, and not authority, there can be no necessity for taking away the life of a subject."

"If the experiences of all nations be not sufficient to prove, that the punishment of death has never prevented determined men from injuring society, if the example of the Romans—thirty years' reign of Elizabeth, Empress of Russia, in which she gave the fathers of their country an example more illustrious than many conquests bought with blood; if, I say, all this be not sufficient to persuade mankind, who always suspect the voice of reason, and who choose rather to be led by authority, let us consult human nature in proof of my assertion."

"It is not the intensity of the pain that has the greatest effect on the mind, but its continuance; for its sensibility is more easily, and more powerfully affected by weak, but repeated impressions, than by a violent, but momentary impulse. The power of habit is universal over every sensible being. As it is by that we learn to speak, to walk, and to satisfy our necessities; so the ideas of morality are stamped on our minds by repeated impressions."

"The execution of a criminal is, to the multitude, a spectacle, which in some excites compassion mixed with indignation. These sentiments occupy the mind much more than that salutary terror which the laws endeavor to inspire; but the continued example of a man deprived of his liberty, condemned, as a beast of burden, to repair, by his labor, the injury he has done to society, is a much more powerful preventative than the fear of death, which men always behold, in this obscurity."

The Pin and the Needle.

A pin and a needle, says the American Fable, being neighbors in a work basket, and both being idle began to quarrel, as idle folks are apt to.

"I should like to know," said the pin, "what you are good for, and how you expect to get through the world without a head?" "What is the use of your head," replied the needle, rather sharply, "if you have no eye?"

"What is the use of an eye," said the pin, "if there is always something in it?" "I am more active, and can go through more work than you can," said the needle. "Yes, but you will not live long."

"Because you have always a stitch in your side," said the pin.

"You are a poor crooked creature," said the needle.

"And you are so proud that you can't bend without breaking your back," returned the pin.

"I'll cut your head off, if you insult me again,"

"I'll put your eye out if you touch me; remember your life hangs by a single thread," said the pin.

While they were thus conversing, a little girl entered, and undertaking to sew, she soon broke off the needle at the eye. Then she tied the thread around the neck of the pin, and attempting to sew with it, she soon pulled its head off, and threw it into the dirt by the side of the broken needle.

"Well, here we are," said the needle, "We have nothing to fight about now," said the pin.

"It seems misfortune has brought us to our senses."

"A pity we had not come to them sooner," said the needle.

"How much we resemble human beings, who quarrel about their blessings till they lose them."—*Madison Record.*

Political Clergymen in Old Times.

The *Dedham Gazette* publishes the following extracts from the Diary of John Adams, from which it appears that the clergy in his day, were many of them, as in our day, the advocates of authority, even when directed against the liberties of the people. "They did not like to have the old order of things disturbed, so long as they held, in peace, their pastorships, and obtained their salaries without difficulty."

There were preachers, however, in those days—as there are some at present—who espoused the cause of liberty and the people, against the arbitrary acts of rulers, and Mr. Smith, the father-in-law of Mr. Adams, was one of them.

In reading these extracts, continues the *Gazette*, it is impossible not to call to mind the conduct of those ministers of the present time, who preach submission to authority, although aimed at the destruction of our rights and liberties. The Stamp Act was a mild and merciful measure, compared with the Fugitive Slave law; but those who were willing to submit peacefully to the injustice of the former, under the plea of "dutiful obedience to the law," were found to have urged that excuse from cowardice or selfishness, or from a lack of patriotism, and love of liberty; for many of them, when the Revolution broke out, took the side of the enemy and fled the country. The extracts from the Diary are the following:

December 28, 1775.—Went to Weymouth. Heard much of the uneasiness of the people of Hingham at a sermon preached by Mr. Gay, on Thanksgiving day, in which he said that the ancient weapons of the church were prayers and tears, and not clubs; and inculcated submission to authority, in pretty strong language. His people said that he would do very well for a stamp distributor, and they believed he had stamps in his house, &c. This uneasiness, it seems, was inflamed by a sermon preached there Sunday after, by Mr. Smith, which they admired very much, the tenor of which was to recommend obedience to good rulers and a spirited opposition to bad ones, &c. It seems there is a club, consisting of Col. Lincoln, the two Capt. Barkers, Col. Thaxter, &c., who visit Parson Gay every Sunday evening, and this club is wholly inclined to passive obedience, as the best way to procure redress. A very absurd sentiment indeed! We have tried prayers and tears, and humble begging, and timid and tame submission as long as trying is good; and instead of redress, we have only increased our burdens and aggravated our condemnation.

Sunday, 29.—Heard Parson Wibird. I began to suspect a long sermon on the times, from the text, but the preacher confined himself to spirituals. But I expect, if the Tories should become the strongest, we shall hear many sermons against the ingratitude, injustice, disloyalty, treason, rebellion, impiety, and ill policy of refusing obedience to the Stamp Act. The Church-clergy, to be sure, will be very eloquent. The Church-people are, many of them, favorers of the Stamp Act at present. Mr. Vazie insists that we ought to pay our proportion of the public burdens. Mr. Cleverly is fully convinced that the Parliament has a right to tax us. He says that things go on here exactly as they did in the reign of King Charles I., that "dressed saint and martyr?"

Enter is another of the poisonous talkers, but not equally so. Cleverly and Vazie are slaves, in principle; they are devout, religious slaves, and a religious bigot is the worst of men.

The Old House.

There's a spot that I love, there's a home that I prize

Far better than any on earth;

It is bound to my heart by the holiest ties;

And I prize, oh! how fondly, its worth—

'Tis not beauty nor splendor, endears it to me,

Oh no! for its grandeur hath flown;

But 'tis fondest affection that binds me to thee—

My old house—my dear happy home!

Oh! home—Whatever magic is in that sweet sound;

How closely it speaks to the heart;

What a world of deep tenderness in thee is found:

Oh! who from such treasure could part?

Could barter the joys of a sweet home of love,

For a path in a strange world unknown;

Could seek for vain pleasures and heartlessly rove,

If they knew the real value of home?

Some sigh to be wealthy, some seek to be great,

Some covet what others can do;

But oh! I'm content in my lowly estate;

For the hearts all around me are true;

And ties are the nearest and dearest to me,

And hearts that are truly mine own,

With fondest affection now bind me to thee,

My old house—my dear happy home!

Glass.

The manufacture of glass is naturally of great interest to the inquiring reader, not only the beauty of the material produced, but also for the variety of modifications which the ingredients are subjected to, and for the manual dexterity shown in the processes.

"Wine," says Dr. Johnson, "when he first saw the sand or ashes by a casual intemperance of heat melted into a metallic form, rugged with excrescences and clouded with impurities, would have imagined that in this shapeless lump lay concealed so many conveniences of life as would, in time, constitute a great part of the happiness of the world? Yet by some such fortuitous liquefaction was mankind taught to procure a body at once in a high degree solid and transparent; which might admit the light of the sun, and exclude the violence of the wind; which might extend the sight of the philosopher to new ranges of existence, and charm him at one time with the unbounded extent of material creation, and at another with the endless subordination of animal life; and what is of yet more importance, might supply the decays of nature, and succor old age with subsidiary sight. Thus was the first artifice in glass employed, though without his knowledge or expectation. He was facilitating and prolonging the enjoyment of light, enlarging the avenues of science, and conferring the highest and most lasting pleasure; he was enabling the student to contemplate nature, and the beauty to behold herself."

First Glass ware, such as drinking-glasses, decanters, bottles, lamp-shades, and phials, are made by blowing and manual working; and, in a minor degree, by casting in a mould. As an instance of the manual operation of glass making, let us take the decanter. A man takes a hollow iron tube, about five feet long and half an inch in diameter, and dipping one end into the pot, collects a small quantity of the metal on its end. The metal appears like a lump of red-hot iron, and from its consistency, is just able to be retained on the tube. The workman whirls it twice or three round his head to lengthen the mass, then rolls it on a flat iron surface to give it a regular shape, afterwards blowing through the tube to make the glass hollow.—After repeating these processes twice or three, another workman receives the metal, & sits down in a chair having two flat parallel arms sloping downwards. Then, resting the tube on these arms, he rolls it backwards and forwards to keep the glass from bending; and a boy, stooping down at the other end blows through the tube, which keeps the glass hollow.

By the aid of an elastic instrument, shaped like a syringe, the workman brings the mass into form, rolling the tube continually, and beating the glass frequently, so as to preserve the proper consistency. The "blower" then brings a little melted glass on the end of his rod, and applies it to the blown mass, to which it instantly adheres. This is shaped into a foot and the whole is transferred from the tube to a rod called the "punty," the latter adhering to the foot of the decanter by a touch with a piece of cold iron at its junction with the glass. Then commences the upper part of the decanter. The workman cuts off a piece of glowing glass with a pair of scissors, so as to allow of a depression for the lip, and the edge is bent and curved for that purpose almost instantaneously.—The internal cavity and external surface of the decanter are gradually formed by the workman inserting the tongs into its mouth, and twisting it about as he pleases. The handle is formed by an attendant bringing a small mass of melted glass upon the end of his rod, which soon adheres to the vessel, and by a little dexterity of hand is fashioned to its proper form.

These processes are performed with great rapidity, as the glass, being neither solid nor liquid, would drop from the tube if not kept rotating; on the other hand, it is capable, in this condition, of being pulled, twisted, stretched, cut, and pressed in almost every variety of form. The whole is effected by the manual dexterity and accurate eye of the workman, aided by a few of the most simple tools. Now follow the decanter to the "annealing" the object being to render the glass less brittle, and less liable to fracture from sudden alterations of temperature. If glass were allowed to cool at once in the open air, the external surface would contract more rapidly than the interior, whereby the glass would be in an unequal state of elasticity, and therefore liable to fracture. The slow cooling takes place in an annealing-oven, called a "lehr," which has a long flat arch six feet long, five feet wide, and from one to two feet in height. Close to the door of the oven, on each side, is a furnace which keeps up a high temperature; but as there is no other heating power, the oven becomes less and less hot as the distance from the mouth increases, until at the extremity, it is scarcely warmer than the surrounding atmosphere. Along the floor of the oven are trundlers, upon which the iron trays, called "leer-pans," travel with the glass to be annealed. The time for annealing depends upon the thickness of the vessels, varying from twelve to sixty hours.—*The World in its Workshops.*

To the Free Democracy of the State of Ohio.

FELLOW CITIZENS:—As the present year will be one of great importance in the political course of parties in this Nation; and is very desirable to ascertain, as early as possible, the distinctive points of special interest which should engage the attention of the friends of human rights in the contest for the Presidency; and a delegation is to be appointed to the National nominating Convention; we respectfully invite you to hold a Mass Meeting in Columbus, on the Second Wednesday, the 11th day of February, at 10 o'clock, A. M.

We hope our old Liberty friends—the early champions of the freedom of all men—will come up, to inspire with their presence and with their experience, those who have more recently buckled on the armor; and that all—old and young—will give proof of a determination to battle valiantly until victory perches on our banner.

CENTRAL COMMITTEE.

L. L. RICE, FRANKLIN GALE, W. B. JARVIS, ALBERT G. RIDDLE, WM. HENRY BRISBANE,

COLUMBUS, O., January 1st, 1852.

PROSPECTUS FOR 1852.

THE SATURDAY EVENING POST.

The leading literary weekly of the Union. The proprietors of the Post think it unnecessary to dwell upon the distinguishing features of their well-known weekly, whose brilliant success during an existence of Thirty Years is a sure guarantee for the future. We have the pleasure of announcing our continued connection with that distinguished author.

MRS. E. D. S. SOUTHWORTH, author of "The Deserted Wife," "Shannondale," &c. During the coming year, we have already made arrangements for the following novelists:—

Edouard, or Magnolia Vale; by Mrs. Caroline Lee Hentz, Author of "Linda," "Reminiscences," &c.

Viola; or, Adventures in the far South-west; A Companion to "Prairie Flower," by Emerson Bennett, author of "Prairie Flower," "The Bandits of the Ozarks," &c. Trial and Triumph; by T. S. Arthur, author of "The Iron Hand," "Temperance Tales," &c. And last, but not least,

THE CURSE OF CLIFTON; A tale of Expiation and Redemption, by Mrs. E. D. S. Southworth, author of "The Deserted Wife," &c. &c.

A MORAL PAPER.

In conclusion, we may say—that we shall maintain for the Post the character it has acquired of being a strictly moral paper; one that a parent may allow to go freely before his innocent sons and daughters. A careful guard shall also be kept, as heretofore, over our Advertising Columns, that nothing of an improper character may obtain admittance.

The Post also will contain every week Selected Articles of the choicest description, one or more Engravings, Humorous Articles, the Most Interesting News, Local News, Bank Note List, State of the Market, the Stock Market, &c. &c.

TERMS. The terms of the Post are Two Dollars if paid in advance, Three Dollars if not paid in advance. For Five Dollars in advance, one copy is sent three years. We continue the following low terms for Clubs, to be sent, in the city, to one address, and in the country, to one post office.

Four Copies, \$5.00—Eight copies, (and one to Agent, or the getter up of the Club,) \$10.00—Thirteen copies, (and one to Agent, or the getter up of the Club,) \$15.00—Twenty copies, (and one to Agent, or the getter up of the Club,) \$20.00 per annum.

The money for Clubs must always be sent in advance. Subscriptions may be sent at our risk. When the sum is large, a draft should be procured if possible—the cost of which may be deducted from the amount. Address, always post paid.

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P. S. A copy of the Post will be sent gratis, as a specimen, to any one requesting it.

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July, 1851.

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SURGEON DENTIST!!—Office over the Book Store.—All operations performed in the best manner, and all work warranted elegant and durable. Charges reasonable.

Salem, Sept. 8th, 1849.

Anti-Slavery Songs!

WE have about 1500 copies of our selection of Anti-Slavery Songs on hand, which we will sell Wholesale and Retail; orders from a distance shall be promptly attended to.

Aug. 10, 1850. I. TRESCOTT, & Co.

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NEW BOOKS,

AT THE SALEM BOOK STORE.

Five Doors East of the Town Hall.

The subscriber has just received, and has constantly on hand, a large assortment of Medical, Classical, Scientific, Miscellaneous and School Books, Blank Books, Memorandum Books, Anatomical and Physiological Charts, Pelton's Outline Maps and Keys, Bankers Cases, Stationery and PAPER HANGINGS.

J. McMillan, Successor to Barnaby & W. Wemy.

Dental Surgery.

J. W. WALKER, would announce to his friends, and the public generally, that he is prepared to execute all work in the above profession, that may be intrusted to him.

SALEM INSTITUTE.

THE next term of this Institution will commence October 27th, 1851, and continue 12 weeks. Tuition per quarter, 11 weeks, from \$3.00 to \$5.00; with moderate extra charges for the French, German and Italian Languages, Painting and Drawing.

A full course of lessons in Penmanship will be given during the term by Mr. J. R. Lusk. Also, a series of Lectures on Anatomy and Physiology by Dr. R. H. Mack, of which pupils may have the advantage on very moderate terms.

Board can be had in private families at \$1.25 per week.

For further information address WM. McCLAIN, Principal, Salem, Col. Co., O., Oct. 11, 1851.

Salem Steam Engine Shop & Foundry.

THE undersigned continue to carry on the business of manufacturing Steam Engines and all kinds of Mill Gearing at Salem, Columbiana County, Ohio. As we are prepared to build engines of all sizes, from four to one hundred horse power, and are willing to warrant them to do as much or more work in proportion to the fuel consumed than the best now in use, we would request those who wish to obtain engines for any purpose to call before contracting elsewhere.

REFERENCES.

J. P. Story, Waukegan, Waukegan, Co., Wis. James Herrick, Twinsburg, Summit, Co., Ohio. Mr. Tappan, Ravenna, Portage County, Ohio. Stow & Tall, Braceville, Portage County, Ohio. Moor & Johnson, McClelland, Morgan Co., O. Wm. Hattabston, Pennsville, Morgan Co., O. Edward Smith, Salem, Columbiana County, O. J. & Wm. Freed, Harrisburg, Stark County, O. Jordan & Co., Bloomfield, Trumbull Co., O. John Wetmore, Canfield, Mahoning County, O.

T. H. S. SHARP & BROTHERS, Salem, May 20, 1851.

The Young Abolitionists!

OR Conversations on Slavery—By J. Elizabeth Jones. We have purchased the edition of this book, and can supply such as may wish to purchase at wholesale. Those in paper can be sent by mail, price 20 cts. Muslin 25 cts. per copy.

I. TRESCOTT, & Co. Also, at D. Anderson's Baptist Book Store, 41 West 4th St., Cincinnati.

August 10, 1850.